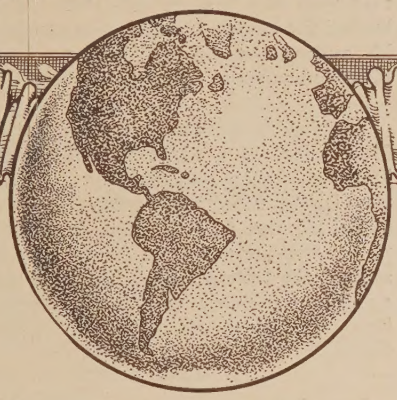
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

July 14, 1923



Prayer

"O, Eternal Father, we draw nigh to Thee in this Church where our Kings and Queens are crowned. Amid the memorials of Great Britain's most illustrious dead, we humbly commemorate before Thee all those who have served until death the cause of justice, truth and freedom. More especially, we praise Thee this day for the memory of Walter Page, American Ambassador and true friend of this country. And we beseech Thee that we who are gathered here, being quickened by such high example, may be strengthened to perform the duties and overcome the difficulties of our own day."

Dedication of Page Memorial in Westminster Abbey.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

Mr. William Jennings Bryan has announced that he will spend the rest of his life fighting the doctrine of evolution. This reminds us of the story of the railroad man who said of the steer which bucked the express train, that he admired his courage but did not think much of his common sense. (*Unity.*)

υ λ

The fundamentalists lost their battle for the lack of a few elemental things. The first of these was courtesy. . . They were lacking in faith. It seemed to these misguided men that God was dead, and that it was incumbent on living men to support the tottering ark. They did not count on the Unseen as a factor entering into all religious discussion. (*Christian Century.*)

υ λ

Recently we read a story of a child who kept refusing to tell a visitor his name until she suggested that it might be "Billy Sunday," when he replied. "No, I'se not Billy Sunday. I'se Billy e'vryday." And that is the way we feel when we get all sorts of appeals to assist in the promotion of the celebration of "special" days. Perhaps it is some Friendly atmosphere which has permeated the editorial office, which protests the setting apart of certain days to emphasize ideals and principles which should control our lives every day. (*Friends' Intelligencer.*)

υ λ

We call no one grown-up who can not keep his good temper; we call no one grown-up who does not carry an open mind; we count no one a mature man or woman whose sympathies and interests do not promptly respond to the needs of other men, of whatever color or race. (*Charles F. Dole, in Unity.*)

υ λ

The pronouncing of mass judgments on one's fellow men results in more than injustice; it confuses issues and defeats the development of peaceful relationships. Such judgments are really only wholesale prejudices. Such abnormal social movements as the Ku Klux Klan live upon these mass judgments. The honest klansman is moved by what he imagines is a deep conviction. His patriotism is at stake; America's welfare is in the balance; Christianity itself is imperiled. What a segment of fact does not justify imagination supplies. Jews, Catholics, negroes and aliens are judged *en bloc*, and the worst that can be said of any of them is imputed to all of them. Propaganda stirs into such a state of emotion that potential progroms lurk in the klaverns. (*Alva W. Taylor.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

TRUE PATRIOTISM

SPEAKING at Westminster Abbey of Walter Hines Page, Viscount Gray of Falloden said: "His patriotism was of the noblest kind; he loved his country both for what it was and what he believed it could and would do for the benefit of mankind."

Those who have read his letters know how Page loved the United States; but they know also how he wanted it to go on and to be and do more.

There are these two elements in true patriotism always—love for what is, hope for something better.

The man is not a patriot who leaves either out.

* *

CATHOLIC MEDIEVALISM

SIDE by side in the Paris edition of the *New York Herald* appear accounts of the life and the death of Cardinal y Romero, Catholic Archbishop of Sargossa, Spain.

In the account of his life we find phrases like "loved and respected by everybody," "a venerable and venerated figure," "devoted and courageous."

In the account of his death are ghastly details of his assassination—"out for a walk," "attacked by three strong young men," "twelve shots at unarmed, unprotected old man," "tottering for a moment on his stick," "quick death from a wound near the heart."

It is horrible and indefensible. The way of assassination leads only to anarchy. Liberty is wounded, not aided, on that road. But it is at least comprehensible when we read of the medieval attitude of the Cardinal:

> "Just before the recent Spanish elections, when the Alhucemas Cabinet adopted the reform of the religious clause in the Constitution on its electoral program, Cardinal Soldevila sent a letter to Marques Alhucemas, in which he warned the Premier that unless the Liberals reversed their decision the Spanish prelates would be obliged to lay the faithful under a serious obligation not to vote for Government candidates. As the cardinal's letter had the support of the Spanish Episcopate, the Government was obliged to resign. The Ministerial crisis was solved by the resignation of Senor Pedregal, the Minister of Finance, who adhered to the Cabinet's previous intention of reforming the Constitution in the direction of extending freedom of worship to non-Catholic cults."

Cardinal Archbishops who lay the ignorant faithful under serious obligations to fight religious freedom and who set up and tear down governments on that issue fortunately belong to an age rapidly passing away.

* *

CATHOLIC PROGRESS

WE have to admit," said a noble lady in Europe, "that most Catholics bring up their boys and girls to be socially minded. Many of our Liberals do not."

All who have had contact with Catholic countries agree that, among the educated classes, the Catholics have a fine sense of responsibility for the sick, the poor, the unfortunate and degraded.

In our own country we have great national Catholic organizations for social service affiliated closely with the National Conference of Social Work. The Saint Vincent de Paul Societies not only are raising their standards of case work but are co-operating more closely with other community organizations.

To be socially minded is to be Christian. It is likewise to be patriotic.

Not for a moment do we believe that liberals are not socially minded. But the comment of the noble lady abroad should make us re-examine our attitude. "By their fruits ye shall know them."

* *

OVERWORKING THE FUTURE

A CERTAIN rich man decided to build for the future, and so he trained and equipped his several children to secure the perpetuation of his name and interests. And then he died and immediately the children were scattered, and with their inheritance went each his own way to live his own life.

The children were not wrong, but the father was mistaken. He tried to fit them into conditions he knew nothing about, and as soon as they were free they refused to be fitted into a plan made for them.

In a less conspicuous way most of us are attempting to shape the future of men and events, often sacrificing the best of the present, only to find when we arrive at the future that it would have been better for both us and the future if we had minded our own business and had done what was at hand to do in making

a simple and wholesome if not glorious present. There are few who are big enough to do more than grasp and shape this present of which we are a throbbing part, still fewer who can see even a little way beyond the horizon of to-day.

The future and those who are to live in it do not want to be tied down or up to the ideas and ideals of the past. They want to do their own work and live their own life in their own way, and they are going to do it whether we will or not.

Religious and political creeds, though the basic principles may remain, will be adapted to the new time and circumstance, and no earthly power can prevent. Therefore it is up to those of any generation to build their own present the best they know and can do, for the children are going to build their own present in spite of all the chains and spurs of parental anxiety and command.

If churches and ecclesiastics had spent one half the time and energy in making their present heavenly which they have spent in speculating about that of which they knew nothing, the assurance for which they are greedily yearning of a happy future would already be here.

F. A. B.

* *

THE CHRISTIAN TREATMENT OF PRISONERS

I WAS in prison and ye came unto me. Matt. 25 : 26. This is a very strange statement for Christ to make! He was too respectable, too obedient to law, too careful to render unto Caesar the things that were Caesar's, ever to be put into prison. And even later, when he was arrested, he was not imprisoned, nor did his disciples ever have need to visit him in such a place. Such are the doubts raised in the cold statistical mind by these words of Christ. It takes a poet to understand a poet, and a mystic to understand a mystic.

Now the wonderful thing about the mind of Christ is the way he identifies himself with the hungry, the thirsty, the naked, the sick, and the prisoner. He feels for them, he feels with them, he feels himself to be each of them; and so he identifies himself with them. The prisoner—I am the prisoner! In prison they give to prisoners numbers to identify them. Christ not only identifies them, but identifies himself with them. This is not a matter of finger-print, but of soul-print. He enters their souls, he feels as they feel, suffers as they suffer, has anguish of soul as they do. He becomes the prisoner.

We have been able to gain some insight into the meaning of this truth as regards the poor, the sick, the needy. We have learned to see Christ in such persons and to serve them and the Christ through them. We must do the same with respect to his teaching concerning the prisoners.

The Christian treatment of the prisoner requires that we treat the prisoner with respect. Criminal he may be, but he is human still, and as human a moral personality and child of God, and therefore he must be dealt with, in spite of all, with reverence. He is not to be despised, maltreated, insulted, treated as a brute or stock or stone. He is a soul and as such, though "lost," is to be respected. He may bear the mark of Cain, but that was God's mark to show that Cain must be recognized as God's child and that he must not be slain.

Moreover, whatever discipline that needs to be administered must have as its purpose ultimately the good of the prisoner himself. He must be made better, not worse, by the treatment he receives in prison. He must come out more a man than when he entered. The prison is not for the prisoner's unmaking, but for his making. He is to get a pull upward, not a push downward. The human being or group that he wronged must appear to him as a finer human quality than himself. The ultimate purpose of punishment is not infernal, but purgatorial. It is to recover the prisoner to himself, society and God.

In view of these Christian truths we are to pass judgment on the present treatment of prisoners in some of our prisons. How unchristian, how horrible, the treatment some accused persons receive, even before they are proved guilty. The "third degree" through which some persons are put is unbelievably cruel. The brutal treatment some prisoners receive in our prisons is a disgrace to our civilization. The devilish treatment of a young prisoner in a Florida lumber camp is worse than the treatment of slaves by the brutal owner, and equals the horrors of the darkest days of the Dark Ages.

In all these states there are Christian churches, and in all these Christian churches Christ's words about the prisoner and our visitation to him are read, and yet these horrors are still committed and permitted. This parable of judgment has for centuries been a test passage against the Universalist faith in the final salvation of all men. Perhaps the horrible doctrine of hell as preached may have hardened men, made their hearts and consciences insensate and dull. Yesterday the passage was a theological test for our future destiny. It is time to make it a moral test for present character. These prisoners at the bars and in our prisons and in the lumber camps of Florida may judge us all at last before God's tribunal.

D. E.

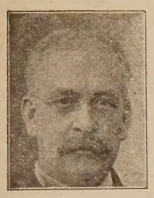
* *

EMPLOYERS' LIABILITY

IN recent years there has been a rapid growth of agencies for relieving employers' of legal liability for whatever may happen to their workers. Too many employers appear to believe that that also relieves them from moral responsibility. They ought to read the article by Prof. Henry K. Seager of Columbia University in the March issue of the *American Economic Review*, on the type or types of labor union required by existing industrial conditions. All thoughtful citizens may well read his closing paragraph:

> "The choice between the company union and the trade union as regards this vital question as to which will develop the better worker and citizen thus depends on the type of employer who as time goes on is to manage our public service industries. So long as the profit-seeking exploiter type predominates our preference must be unqualifiedly for the fighting trade union. As the co-operative employer who honestly regards himself as the senior partner in industry and his employees as his junior partners becomes predominant there will be less need for the fighting trade union and a larger field of usefulness for the company union as a step toward true co-partnership in industry."

Front Porch Studies



LOOKING over the end of my porch yesterday, I discovered a treasure more worthful than gold and silver and precious stones. It has been there for some time, but I have not thought of looking into that dark corner for anything of interest. You see, where the end of the porch comes against the house, there is formed an angle where the juggernaut lawn mower can not reach, and, shut in by a sprawling night-blooming jasmine, I discovered growing among the rock and debris a common little daisy.

It was very common, so much so that I hardly recognized it, but it was a sure-enough wild daisy, not at all like the arrogant, tall and proud field daisy of more northern lands, which is the delight of the common people who have been infected with a bit of the esthetic, and the unmitigated curse of the farmer. It did not even suggest a marguerite and was many generations removed from the exquisite Shasta, but still a daisy. I leaned over to look at its crooked stalk and pinched, green-grey leaves, and right at the top, lifted by a short and crooked stem, was the flower, a foolish little thing not more than an inch in diameter, but yet flaunting its white petals and golden heart as bravely as ever a Shasta waved proudly in a northern garden in a warm bed and tended by loving hands.

It seemed very strange that anything could grow in that stony pile, but there it was, to work magic in my heart, and on its white wings to carry me far away to the Northland where acres and acres of daisy-bloom cover the fields as with a snow-storm, even carrying me out to sea where, on a big steamer sailing out from Boston, huge bunches of flowers of every sort were placed by the passengers in the hands of the steward to decorate our dining-room tables, and on my table, gathered by loving hands, a great armful of Shastas, which were still showing gloriously when we sighted the shores of Europe, while all the others had withered and had been thrown overboard.

At this season of the year in Florida there are a good many flowers about, for, strange as it may seem to some of the North, the four seasons are quite distinctly marked here in the sub-tropics. To most people we have only a wet season and a dry, but the plants cling to their inherited tendencies and especially is spring noticeable. We always have color in abundance, mostly in the blaze of varying tints of bizarre foliage, but in the spring, May and June, we are whelmed with an outburst of flowers. Flowering vines clamber over everything, the familiar honeysuckle, the royal bougainvillea, and the gold of the allamanda. The gardens are alive with the hibiscus, oleander and lilies and of course there are the orange blossoms. More and more fine roses and carnations are being grown, and then there are the trees—"flame of the woods" true to its name, the crepe myrtle, and over all the royal poinciana which spreads like a gigantic crimson umbrella over wide spaces. South Florida is so different in spring and summer from what we expect! It is warm most of the time but never do we have such heat spells as afflict the North. There is no known instance of any one being overcome by the heat. There is just now this riot of flowers. But among them all not one has thrilled me and worked such magic in my heart as this poor, dwarfed, crooked and seemingly crippled daisy which has come up among the rocks and debris right at the corner of my porch.

I could not help thinking of a little old man who passes along our street every day or so. He is poor, as indicated by his clothes, bowed with years or disease, but with a smile on his face for everybody, He is much pleasanter to meet than the proud man who swings by in his high-powered car, who knows and loves nobody and whom nobody knows and loves. That is, there was this dark corner by my porch without a promise of life or beauty, but one day God leaned down and smiled into it and—then there was a daisy. Among its fellows, even as my little old man a-creeping down the street, it has no standing, the Shasta daisy and even the field daisy looking down upon it or not seeing it at all, and yet that humble little daisy is the root of all the great ones, and every great, glaring, flaring man who boasts of his "success" has only to go back far enough to find relationship to the poor old man. Verily men and daisies are different, and yet are they all of two families, and some day we may yet find relationship between them.

There is not one of the biggest and best men of the world, who, if he goes back along his line far enough, will not find in the family record the little, crooked stalk and the withered and dwarfed flower. And so, whether we are thinking of daisies or humans, why should the spirit of mortal be proud? The Shasta daisy is glorious because it is contrasted with the wild, stunted thing beside my porch. And I have looked upon great clumps of the Shasta and enjoyed, and been thankful to Luther Burbank for redeeming the wretched little life and making it great, and yet the big life of something savable had to be in the little one, else he never could have saved it. It was there to save. So do I think of the potential life within the withered lives of the humans all about me.

The Almighty Father has put out some splendid samples of what He can do with human material if but given a chance. But, alas, so many of the withered ones fight against it through the long and waiting years and at last, never having shone, they sink to their death in the debris of a shadowed corner. Just some little thing in themselves—and not in others, or in fate, as they think—has nullified all the efforts of the Father. They were selfish shirkers and liars until the crook in their hearts maybe crooked their minds and bodies and their actions. Then they thought they were sorry, but not for the crooks in themselves but for what they could not get outside from others, and they brooded over their losses for which they had but themselves to blame, for they did not do the best they could with what they had, but whined over what they did not get.

My little crooked daisy gathered what it could out of the sterile rocks and plaster, and, where other plant life failed and went under, it was searching with its roots under the stones and refuse for moisture

and nourishment to make, not a Shasta aristocrat, but a daisy democrat to lighten the corner where it grew as its part of the world's joy. I look down at my daisy, whether human or floral, and wonder what charm there could be for a life so circumscribed. But there is the flower which had done the best it could with what it had, and to-day it has at least made me glad.

We may not know what is beyond for the passing flower, perhaps but to bloom and die, and it may in the act of dying find some joy and justification for having made a noble effort to live. But with humans we think larger and longer, and find in the final appraisal that the little ones were the big ones and the big ones small, the shadowed and darkened shine brighter and more glorious in new conditions, while the worthless of one age are the worthy and worthful of a later.

Verily, we know not anything, and this shrunken daisy has in this hour taught me my ignorance so it may be I shall begin to learn, for surely the consciousness of ignorance is the first step towards all knowledge.

So when a passing friend had picked my daisy and I held it in my hand I communed with it as with one of the world's great teachers, and it changed my basis of judgment, or, rather, taught me not to judge at all, and it filled my heart with cheer, and I thought how each has but to do his part and the best he can, for that is all God Himself does, and fill his own place whatever it may be, whether in the dark corner by my porch or on the dining-table of a great steamer. It taught me that nothing is lost in the economy of God.

"How foolish you are, you poor withered human," said the daisy to me as it gradually wilted beneath the warmth of my fingers. "Sitting way up there so high above me, can you not see the worth and wealth of human lives, even the smallest and most sinful, even the biggest and best? For I might if I would," said the daisy, as it was falling asleep, "boast over the big wild daisies which are lost in the multitude while I am showing gloriously in my little corner, for you humans who are going out into another range of life where the appraisal of worth will be by the justice of God and not the prejudice of man. This is my lesson to the foolish and wise of the earth: Make the most of what you have, fill your own place in life whether big or little, conspicuous or obscure, for a time is coming when the crooked shall be made straight, and all shall see the glory of God."

F. A. B.

Cruising Around a Changing World

XXVII To the Top of the World

John van Schaick, Jr.

SO restrained a writer as George Trumbull Ladd, Professor of Philosophy at Yale, in his book, "Intimate Glimpses of Life in India," calls his chapter on the visit to Darjeeling, "Glorious Darjeeling." He quotes from the ancient Ramayana this sentence about the Himalaya Mountains: "As the dew is dried up by the morning sun, so are the sins of mankind dried up at the sight of Himalchal"—and from a modern traveler in less chaste and pious language: "When God gave men tongues He never dreamed that they would want to talk about the Himalayas; there are consequently no words in the world to do it with."

Even the sober Britannica says: "Few Europeans really see the Himalayas; fewer still are capable of translating their impressions into language which is neither exaggerated nor inadequate." I am happy to write about what happened to us but I shall not make myself ridiculous by trying to describe the stupendous things and places of which we had only a glimpse.

From the great bend of the Indus on the west to the bend of the Bramaputra on the east, for 1,500 miles these great mountains that protect India on the north are called the Himalayas, or snow abode. They not only protect but they enrich, for the rivers of India come through passes in the mountains and drain the northern as well as the southern slopes of the Himalayas.

We had to make our choice between three or four days in Calcutta, the former capital of India, ancient Benares, the religious capital from time immemorial, and Darjeeling up in the mountains.

Of Calcutta, we could have a glimpse going and coming anyway, but many people preferred the leisure and rest and quiet sight-seeing there for several days to any side trips. But it was a tug of war to give up Benares, where we find India double distilled, at its worst and its best—with religion in some sects exhibiting the purest living and the most exalted heights of contemplation and in other sects the most loathesome and obscene rites.

The philosophers, the historians, the preachers, the antiquarians, of our party were all supposed to go to Benares, the poets, the artists, the naturalists, the mountain climbers, to Darjeeling; but we got well mixed up and everybody seems satisfied. One crowd says, "You can see mountains anywhere but you can't see burning ghats;" and another says, "We had human interest stories and all types of people and plenty of religion up in the mountains and cold bracing air instead of 102 in the shade;" while a third, thoroughly rested, remarks, "Give me a big hotel in Calcutta and a shower bath and quiet drives late in the day instead of so much jamming around overland."

That, however, is way one of putting it. Another way is this: "I'm all in. Never struck such heat in my life. And the plague is epidemic. Give me the Blue Mountain House and Buena Vista after this." Or: "Mismanaged from beginning to end. My wife and I had to sleep with Jones and his wife in one compartment with four berths. Doesn't that jar you?" Or: "Wouldn't you think they would hold that boat and give us time to see Calcutta?"

To-day, however, after a long sleep on the ship, which now is home, all the petty annoyances, worries, and fatigue have faded away, and we begin to see that we have memories which will last for a life time.

Darjeeling is a "hill station" and district of British India, up in the Himalaya Mountains 367 miles north of Calcutta and almost at the frontier between India and Nepaland Tibet. To get there we had to go to Calcutta by tender from our ship, anchor in Diamond Harbor forty miles below the city, travel twenty-two hours by broad guage railroad to Santahar, on a meter guage to Siliguri, and on a narrow guage up the mountains. We had sleeping cars, dining cars, long stops at railway restaurants, and what we got in the end ought to make us thank God as long as we live.

Mark Twain in "Following the Equator" waxes enthusiastic over Darjeeling, and describing the trip on the narrow guage road says: "That was the most enjoyable day I have spent in the earth. For rousing, tingling, rapturous pleasure there is no holiday trip that approaches the bird flight down the Himalayas in a hand car. It has no fault, no blemish, no lack, except that there are only thirty-five miles of it instead of five hundred."

One of our party, a fine young Brooklyn business man, who carried "Following the Equator" as his guide book, with three or four companions got out of one of the crowded steam trains and for three or four rupees extra took an electric observation car down the mountains, which made him feel with Mark Twain that it was "the most enjoyable day he had spent on earth."

For over three hundred miles our journey was over the flat plains of India, with its rice fields, its pastures, its thickets of bamboo, its little native villages, its water holes where the buffalo were wallowing, and its swamps, with innumerable snipe, heron, teal and other ducks. We soon got used to lovely palm trees sticking up in barren cow pastures and to statuesque natives, bare legged and bare from the waist up, walking across open fields or bathing in the streams. Here and there old nature's great sanitary squad was at work, flocks of vultures devouring the bodies of dead animals.

About three hours north of Calcutta we crossed the famous Sara bridge over the Ganges, of which we had a good view on the return trip. It is one and one-eighth miles long, cost $12,500,000, and was opened in 1915. Under it in the rainy season, they told us, two and one-half million cubic feet of water pass every second. But what they did not tell us and what only the imagination can suggest is the variety of human experience past and present associated with this mighty stream. Up it we went in thought, fifteen hundred miles, past cities like Benares and little villages, past junctions with other mighty streams, over fertile plains, through endless jungles, into rugged mountain passes, past places of sacred pilgrimage, past all sorts and conditions of men and all kinds of wild creatures, up and up to its source in an ice cave 10,300 feet above the sea. The bridge which the natives felt outraged the majesty of this sacred stream still stands in spite of all prophecies of ill, a monument to the genius and courage of "the builders."

At five o'clock in the morning we tumbled out to take the mountain railway and get "*chota hazri*"—the early tea or coffee and toast and egg for people who have to get out before breakfast. All I could swallow was a cup of hot, nondescript liquid. I then seized my bread and toast and went out to the deserted platform, where I soon had five friendly dogs sitting in a circle about me, hungrily eating anything I offered and snatching less and gobbling less and growling much less than some of the folks. "The more I see of some folks, the better I like my dog." But this doesn't mean I am losing faith in my fellow men. It means that my dog brothers quite quickly and naturally take me in. And it means that after much company and much talking and much crowding of even the best of people, the companionship of a dog is a sedative and a comfort.

> "Give me one dog in my retreat
> To whom to whisper solitude is sweet."

It takes from six to seven hours to do the fifty miles of the famous mountain railway. The sturdy little Scotch locomotives each haul thirty-five tons up a grade of from one in twenty-nine to one in twenty. It cost $17,500 a mile and much of the way follows the hill cart road which cost $30,000 a mile.

Back in 1879, a British governor of Bengal realized what it would mean to this section as well as to the people of India to have quick, cheap access to these healing and life-giving mountains. He induced the people to take the stock and bonds, the government guaranteeing interest. It has been a business success and it has saved the lives of many people, too ill and weak to travel up by cart.

All the country at the foot of the mountains is rich in animal life. Tiger, deer, the rhinoceros and wild hog are abundant on the plains. Of smaller game hare, peacock, partridge, snipe and jungle fowl are plentiful. A few elephants and even tigers are found on the lower slopes of the mountains, and deer abound. Bear, musk deer and leopards are found higher up.

Mark Twain says, "As my train began to climb the mountains seven wild elephants crossed the track but two of them got away before I could overtake them." It was much the same with all the wild elephants and tigers and bears that I saw.

For fine descriptive power, Mark Twain was at his best in the passages which the young Dartmouth man and the Smith girl read to us in the comfortable third-class car which the others spurned, coming out of Calcutta:

"The railway journey up the mountain (seven or eight hours) is so wild and interesting and exciting and enchanting that it ought to take a week. The jungle seemed to contain samples of every rare and curious tree and bush that we had ever seen or heard of . . . The road is infinitely and charmingly crooked. It goes winding in and out under lofty cliffs that are smothered in vines and foliage and around the edges of bottomless chasms; and all the way one glides by files of picturesque natives, some carrying burdens up, others going down from their work in the tea gardens. By and by we were well up in the region of the clouds and from that breezy height we looked down and afar over a wonderful picture, the Plains of India, stretching to the horizon, soft and fair, level as a floor, shimmering with heat, mottled with cloud

shadows and cloven with shining rivers. Immediately below us and receding down, down, down, toward the valley, was a shaven confusion of hill tops, with ribbony roads and paths squirming and snaking cream yellow all over them and about them, every curve and twist sharply distinct."

To me there were several surprises. One was the way that much of the tropical foliage went up with us to four or five thousand feet. There were plenty of banana trees at the 5,656 elevation, although the books say that in this latitude 4,000 feet is the limit. As we gradually left the figs, the oranges, the bananas behind, we came to the oak, the maple, the birch, the holly, and the chestnut. Burbank of Worcester, a high school principal for thirty years and as young as a boy, was our head botanist and his face shone like the sun when we came on our first magnificent chestnut.

Our own United States Department of Agriculture, we hear, is sending an expedition out here to study the chestnut, its environment and its diseases, to see how we can bring back this lovely tree to our own country.

Up in the mountains we found foresters and nurserymen at work and reforestation of barren slopes being pushed vigorously by the government.

Another surprise was the number of tea plantations. Some of the lower mountains were terraced to the top. Tea cultivation was introduced in the Darjeeling district in 1856 and has become enormously successful. One after another we passed world famous tea estates, looking down upon coolies working among the beautiful green bushes whose successive "flushes" or "new shoots and leaves," cut every fifteen or twenty days, yield nearly a thousand pounds of green leaf or 240 pounds of manufactured tea per acre. Cinchona likewise has been introduced on these mountain slopes and has done well.

Before we left the ship, we were told that travelers sometimes went to Darjeeling and waited for weeks without getting views. Our chance of seeing the great peaks with only twenty-four hours at our disposal was one in a hundred. But as we climbed steadily hour after hour in the bright sunshine we decided that we had had our reward whether we saw the "snow" mountains or not. Around 6,000 feet we ran into dense clouds, but left them behind as we topped the summit at something over 7,000 feet and dropped down to Darjeeling, 1,000 feet below. All at once, curving around, we saw far off some of the lovely snow peaks bathed in sunshine. It was the best view of the trip, although we did not know it at the time. Some one should have sent us straight off to "Observatory Hill" on our arrival. Burbank knew enough to go by himself and of our two hundred people saw the most of the famous mountains.

Clinging to the side of its mountain, looking into deep valleys and off upon range after range of Himalayas, Darjeeling with its sixteen or seventeen thousand people seemed very good to us when we arrived on Sunday shortly after midday.

Soon we were scattered about and I was down in the market-place with the people. There were literally thousands of them—Lepchas, or aboriginal hill people, Limbus, Nepalese, Bhutias, Tibetans and representatives of other tribes.

From our height we could look off into their various countries. Some of our people drove over to Nepal and crossed the frontier. The territory of mysterious Tibet was only a few miles away. We were at the end of settled society, on the edge of vast areas where traveling would have been a different proposition and where life itself is not always safe. What regions of romance, of mystery, of adventure, lay before us—innumerable monasteries, cities associated with Younghusband and other famous travelers, and Lhassa itself, the forbidden city.

Down their historic mountain passes, up from their distant valleys, come hundreds of these people bringing their wares to the Darjeeling market. Horses, ponies, mules, raw wool, musk, for example, come out of Tibet, and in exchange they carry back tobacco, rubber, brass, copper, silver and cotton goods. And in the booths or on the pavement of the market, there were spread out fruits and vegetables of both tropical and temperate zones, Indian corn and barley with rice and millet, apples with oranges and bananas. Even buckwheat is raised up in these mountains. The inevitable rings and ornamented boxes, statues, bells, vases, Llama's drinking cups and prayer wheels were offered on every side. They are not staying at home any more—even Tibetans, once shut away, are getting out into this changing world.

It is dangerous to generalize about the religions. While Buddhism lies at the basis of the faith of most of these mountain people, it is so altered by many of them, so overlaid with demonism and animism, that it is hard to recognize.

After our dinner Sunday night, some of the Bhutias gave "a devil dance" in the spacious lobby of our hotel—an amazing exhibition of capering and flinging one's self about and of placating great monsters with incantations and offerings. Of all the native dances of different countries this is the only one I would take pains and trouble to see again.

A five o'clock vesper service at the "Old Scots Church" and a sermon by a young Welsh minister named Williams gave the benediction to a day of deep and lasting impressions and prepared some of us for the climax of the trip in the early morning.

Here we were touring the world, rushing from country to country, traveling for hours up from the plains of India, studying life in a thousand forms in the market-place; then when the sun began to sink toward the great mountains, we went into a service where the minister took as his text: "Be still and know that I am God."

"Tennyson hoped, Browning believed," said the preacher, "but we want to know. We want the bed rock. One of the great hindrances to knowing is rush. Even in our music we live under the dominion of din. Why are so many people not sure? It is because they are never quiet. They never take time to think of God, to talk with God, to listen to Him. Even an earthly father and mother, treated for years as we treat God, would become unreal and indistinct."

For one of the hymns we sang the poem of Whittier:

"Dear Lord and Father of mankind,
Forgive our feverish ways.
Reclothe us in our righteous mind,
In purer lives Thy service find
In deeper reverence, praise."

At 2 a. m. Monday the gong sounded through the corridors of our hotel and we dressed hastily, put on overcoats or sweaters, got our coffee or tea and eggs and started out for "Tiger Hill," six or seven miles away, to see the sunrise.* On horseback, on ponies, in rickishas pulled and pushed by three or four men, in sedan chairs carried by six or eight, we started. We were soon separated and made little groups far better fitted to appreciation of the wonderful night. I had "Alice," an old steeplechaser, a fast walker up hill, with a strong, long trot for the level places, but with no knees for down hill. An Englishman at "Tiger Hill" threw his arms about her neck and said, "Alice, are you here too?" Then turning to me he said, "There never was a horse with her courage and disposition. I've ridden her hundreds of miles, but don't trust her any more down hill." It all suited me, for what did I want so much as a tramp?

Up steep paths in the moonlight, along dark wooded places where only little patches of the moonlight could penetrate, close to the edge of declivities where the world fell away for hundreds and thousands of feet, past turns where we looked far down on the lights of villages, curving, turning, climbing, descending, we came to the last and steepest pitch of all where the rickishas could not climb and the chairmen grunted and swore in horrible sounding words—but where old Alice and all the little Tibetan ponies scrambled up without difficulty. There we were, 8,514 feet above sea level in the cold and the darkness, about four in the morning, to wait for the coming of day.

One hundred and seven miles away to the northwest was Mount Everest. From thirty-two to seventy-three miles away and more to the north were the seventeen snow peaks which make up the "Kinchinjunga" snow range, twelve of the peaks being over 20,000 feet and "Kinchinjunga" or "Kangchenjanga" itself rising 18,156 feet into the air. Pile the Jungfrau on top of the Matterhorn, it is said, and still you could not reach up to Kinchinjunga.

With 200 people on "Tiger Hill" waiting from 4 to 7.30 a. m., with night slowly giving way to day, with fog lifting and shutting down, with all kinds of temperaments and dispositions about us, we struck the entire gamut of feeling from the sublime to the ridiculous.

One man came late. His horse had bolted at the start and carried him in the opposite direction. A lady had been thrown from her pony and bruised. Coolies got tired and cold after a while and set up demands to go home. People became discouraged or weak and ill and fell away. The cold and damp got into the marrow of the bones. The sun itself came up in mist with only a little of the world-famous rosy light.

But there were great moments: when we saw what looked like a white peak in the moonlight before the fog shut down; when the clouds on our mountain lifted and showed the clouds on the great range and indescribable masses of billowy clouds in the valleys hundreds of feet below us; when it was asserted that the small white thing off to the extreme northwest shaped like a soldier's helmet was "Everest;" and when at last the clouds parted several times for an instant and showed stupendous, unbelievable, white peaks, with the morning light upon them. Even those fleeting glimpses showed us what they were. They let us look upon what is called "the top of the world." They let us share, even if just a little, in the sublime and purifying vision for which thousands have traveled so far and waited so long. And some of us, who have followed with intense interest the attempts to climb Mount Everest, felt anew a tingle and glow of pride in the men who are putting their brain and soul against obstacles almost insurmountable.

There was peace in the descent. We were soon under blue skies and in the warm sunlight. There were ferns to pick, great boulders on which to rest, deep valleys which had been hidden in darkness when we came up, the warm, soft muzzle of a horse asking affection, and a small boy who would be "guide, philosopher and friend" whatever happened and whom a silver rupee made exuberantly happy. And at the end of the trail were the best things earth has to offer—the things Heaven itself can not surpass—the big fires and the deep chairs, rest, with good friends around, and happy thoughts.

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*Prof. Bruce Baxter of Mount Wilson College, Mansfield, Ohio, contributor of "Thumb Nail Sketches" to the *Youth's Companion* and other publications, wrote the following after the visit to Tiger Hill. He and the writer were the last persons to leave Tiger Hill that morning:

"Who has not dreamed of the time when he will see the sun rise upon Everest and Kinchinjunga, the kings of the mountain peaks of the earth? Each morning men stand upon Tiger Hill and wait for the new day, ready to pay homage to one of the wonder views of the world.

"For hours they have ridden over a narrow mountain trail, their sturdy Tibetan ponies carefully picking the way among the shifting rocks and flickering shadows of the forest bordered path. As the summit is reached, the only light comes from the gleaming stars and the winking, blinking lanterns of the guides. The night has conquered all, even the mountains themselves are lost in its embrace.

"But soon the stars grow pale and the lanterns are extinguished. A faint glow appears in the east and the dream of a lifetime is about to be realized. The growing light reveals a sea of mist and cloud about the hill and in the chasm beneath. Gradually the mist begins to lift, and soon it seems as if the whole earth is going back to a gaseous state. But this can not be, for here and there the dark outlines of massive hills assert themselves and challenge the rising mists with their rugged sides. Now, like a red disc of fire the sun comes up and the last tardy mists scurry away lest his solar majesty discover them and riddle them with his burning rays.

"The ghostly outlines of the hills take definite form and align themselves into jagged mountain ranges. From Tiger Hill seven snow-capped ranges are visible. The most lurid of colors streak the sky and tint the near-by hills. Suddenly a cloud bank is driven away by a gust of wind, and twenty thousand feet above the summit of Tiger Hill, ice crowned Kinchinjunga flashes into view, its ice cap flashing back the rays of the sun with a brilliance that is actually dazzling. Involuntarily the party of tourists burst into applause, for it is all so far beyond their most extravagant fancies. The roof of the world, twenty-nine thousand feet high, has been uncovered and the mind is staggered at the sight. It is a view of such brilliance and grandeur that only the gods might claim the boon of sharing in its splendor. Heaven itself, as a foretaste of what the future holds, has relinquished some of its own beauty when it permits earth mortals to witness the sunrise upon this majestic king of the mountains."

Vest Pocket Lay Sermons

XXXIII A Notable Tercentenary

Agricola

THIS is the story of a book—a book that has lived three hundred years. We often commemorate the centenaries of great men, but seldom those of mere books. Strictly speaking however, this is not the birthday of a book but of a mere publication, the Folio of Shakespeare. It was in 1623, seven years after the poet's death, that the first complete edition of his plays was entered at Stationers' Hall, Jaggard & Blount publishers. And thereby hangs a tale which is a veritable romance.

At a recent sale of first editions a copy of the Folio brought the astounding sum of $100,000. As usual it was American gold that enticed the precious volume to our shores. One hardly knows which to wonder at the most, the amazing outlay of money or the vitality of a book that should be so highly regarded. We moderns buy first editions as we do classic paintings, although the latter are autographs of their authors, while the former are mere printed pages. From Cairo to Chicago runs a romantic thrill among collectors in trying to obtain the first rough draft of such a document of veritable self-revelation. Do we not in countless intimate biographies try to lay bare the human soul, and see the very process of literary creation? Is it not a classic if whimsical amusement to note how dyspepsia soured the Carlylean temper, how Balzac drowned himself in strong coffee when he wrote, and how the inhalation of rotten apples was translated into the flavor of Alpine heights and heroic deeds in Wilhelm Tell?

The English Bible, as the King James Version is called, preceded the Folio by only twelve years. These two, so close to each other in point of time, are the glory of English literature and are intimately associated in its history. It is scarcely too much to say that jointly they fixed for centuries the English language. As a vehicle of expression the English Bible is probably the noblest document ever penned. It gave power and beauty to Chaucer's homely but expressive speech, and Spenser's romantic allegory. In spite of evident imperfections of translation as revealed by a later knowledge of manuscripts and language equivalents, the world has accepted with keen regret more accurate transcriptions.

In 1632 the Second Folio was published, in 1663 the Third, and since then editions, with elucidations of the text, marginal notations, historical explanations and commentaries too numerous to mention. Every clue has been followed out, every stray remark traced to its hidden meaning, every title to its proper historical place. No productions of the human mind outside the Bible have ever received such minute inspection or critical and exhaustive study as the plays of Shakespeare. The microscope has been focused on every particle and syllable, as diamond dust is swept up daily with infinite care by the cutters of Amsterdam.

Some of the plays in the Folio were printed from prompter's copy, and some pieced together from the parts put into the hands of individual players. There are varying texts of the different plays, the Folio being the most important because printed, although badly, so soon after the plays were written.

Shakespeare laid many lands, ages and legends under tribute in selecting materials for his dramas. He did not hesitate to borrow from Plutarch and adapt Boccaccio to his purposes. He must have been familiar with the stories and literary traditions that threaded their way through the political histories of Egypt, Greece and Italy, as well as those of France and England. Hence the enormous field for critical research which the Shakespearean scholar must cover in making up his commentaries.

How the human spirit has been helped on its way by these soul transcripts that proceeded from the little town of Stratford to the wide stage of the world and the ages!

St. Lawrence University Commencement

THE Million-Dollar Drive was the center of interest at the St. Lawrence Commencement this year. The campaign had been in progress for three weeks and evidently had the effect of arousing the alumni body, for more graduates were back than for years past—some, like the Rev. F. A. Gray, D. D., of Bath, Me., after an absence of forty years.

The financial campaign, however, did not overshadow the other features of the week. Each event had its inherent attraction and justified itself amid the crowd of interests with which the few days were filled. The weather, moreover, was ideal throughout, and that always helps.

As heretofore, the "festivities" were ushered in by the presentation of a play by the Mummers—the dramatic organization of the university. This year Shakespeare's Twelfth Night was produced under the supervision of Prof. E. R. Miles. The unanimous verdict was that this was their most successful effort in years.

Saturday, June 9, was given up to the alumni, and was occupied with the parade of classes, the baseball game—in which St. Lawrence won over its old rival, Clarkson College—and the alumni banquet and reunions.

On Sunday occurred the Theological Commencement at the Universalist church. Following a prayer by Dr. F. A. Gray of the class of '83, theses were delivered by John D. Brush on "The Church and the World-Peace Movement," and by Emerson H. Lalone on "The Relation of Morality to Religion." The address of the occasion was delivered by the Rev. Frederic W. Betts, D. D., of Syracuse, of the class of

'86. In eloquent and forceful speech which held the closest attention of the large audience, Dr. Betts summed up the chief truths which nearly forty years in the ministry had impressed upon him. Dean Atwood spoke the final words to the graduates, after which President Sykes conferred the degree of Bachelor of Divinity on John D. Brush, B. S., and Emerson H. Lalone, B. S., and awarded a diploma to Minerva Dickinson, graduate in the Ministers' Assistant course. The service was greatly enriched by the splendid baritone solos rendered by Professor Miles.

President Sykes delivered his baccalaureate sermon to the graduating class Sunday afternoon. His theme was "Success through Failure," taking for his text 2 Cor. 12 : 10, "For when I am weak, then am I strong." It was a stirring and eloquent address that impressed the large assembly which filled the opera house. It was published in full in the college weekly, the *Hill News*.

The Monday morning Alumni Chapel proved to be, as is usual, perhaps the most enjoyable and enthusiastic gathering of the week. The impromptu speeches by the alumni, as they were called on by Dr. Sykes, were without exception brief, witty and charged with affection and loyalty for St. Lawrence. They greatly stirred the company of friends and alumni that overcrowded the chapel. The most notable of these short extempore addresses were delivered by Mrs. Cammie P. Gaines, '78, and the Rev. A. B. Hervey, of the first class of the Theological School ('61), now in his eighty-fifth year and mentally as keen as ever. Mr. Charles Brewer, chairman of the drive, announced that $776,000 had been subscribed and that the campaign would continue until the full amount was secured. He and several others congratulated the undergraduates on their splendid subscription of $65,000.

The College Commencement took place Tuesday morning. Sixty-two graduates received their parchments. The honorary degrees awarded included Doctor of Divinity to Rev. Stanard Dow Butler, Doctor of Laws to Hon. Thomas Spratt of Ogdensburg, Doctor of Laws to Arthur M. Howe, editor of the *Brooklyn Eagle*, and Doctor of Humane Letters to Owen D. Young, '94, chairman of the Board of Directors of the General Electric.

The Alumni Luncheon Tuesday afternoon and the Junior "Prom" brought the week to a successful conclusion.

The college, which has received during the year in addition to this subscription considerable money from bequests (including $200,000 from the Hepburn estate), will add several new instructors to its faculty. It has raised the salary maximum of its professors to $3,500. It has also created a fund to be available for loans to students requiring assistance. The Theological School, as has been noted in a previous issue, will also have an additional professor, the Rev. Bruce W. Brotherston, Ph. D.

The Law School of the university held its commencement at Brooklyn the Friday evening preceding that of the college. One hundred and eighty received degrees from the hands of President Sykes, and S. Parkes Cadman, the eminent Congregationalist, delivered the address. This school ranks among the best.

THE PARABLES OF SAFED THE SAGE

The Parable of the Shortage of Towels

I RODE one night in a Pullman Car, and after I had slept, I still rode on. For my journey was a long one. And verily, I have many long journeys. And the Porter was very Parsimonious with his Towels.

And the day was Hot, and whatever Comfort a Traveler found was in Occasional Washing. And there were Very Few Towels in the Rack.

And I inquired of the Porter concerning the reason.

And he said, This is the Front Sleeper. And the men's end is next to the Day Coach. And men come in from the Day Coach, and wash, or pretend to wash, and they Carry Away Towels.

And I inquired of him, Are the folk in the Day Coach less Honest than those in the Pullman?

And he said, They who ride in the Pullman are none too honest; but they pay the Company for the privilege of what they Steal.

And I said, Hast thou much trouble with theft?

And he said, Every Porter hath checked up against him his losses, and if they grow so as to be larger than the average of those of other Porters, then is he Censured or Fired. And we learn to notice as we make up the Berths, and count the Linen and the Blankets.

And he said, Those Students in Colleges they have No Conscience. At Ithaca and Syracuse they must not teach those men anything but just how to Swipe Things. I believe that if I could go through their Fraternity Houses, I should find them Full of Pullman Blankets. Verily, no man who is a College Student ought to be allowed in a Pullman Car with a bag larger than is necessary for a Tooth Brush.

And I heard from him much more.

And I asked, Do not the Porters steal some things when they find they are below their Average?

And he said, The Mark on the Pullman Linen will not come off. No sir, there is no way to get it off. And what would I do if I should be sick, and some one from the Company should visit me and find my Delirious Head resting on a Pullman Pillow Case? No sir, some Porters may steal a little to keep up their Average, but I do not consider that is Right or Safe.

And I said, Nothing is Safe that is not Right. Nevertheless, the Passengers on this Car desire that they keep themselves Clean. Therefore, I pray thee, get us some Towels.

And he said, Yes, sir, but it is a pity that all men are not Honest.

And I think so, too.

* * *

IOWA UNIVERSALIST CONVENTION

O. G. Colegrove

The eighty-first annual session of the Iowa Universalist Convention was held in St. Paul's Universalist Church at Webster City, June 12, 13, 14, 1923. It was a very happy and successful gathering with reports of good work done, with resolutions and recommendations which should inspire for larger and better service in the year to come.

There was a larger attendance of young people than usual. Miss Louisa Magraw of Chicago assisted the Young People in

the first session in their work and helped through the entire Convention. She presented the merits of the *Leader* and the Publishing House. Officers chosen by the Y. P. C. U. were: President, Faye Tornquist, Mitchellville; vice-presidents, Elston Downs, Webster City, Phillip Raspe, Waterloo; secretary, Carol Brandrup, Webster City; treasurer, Marie Tucker, Mitchellville. A very interesting talk on Japan was given by Miss Dorothy Tilden of Galesburg, Illinois.

The Women's Missionary Association was in session Tuesday afternoon. Rev. Jennie B. Hitchcock of Osage presided. Mrs. W. E. Brown of Webster City welcomed the delegates cordially. Mrs. M. O. Colegrove responded. Officers elected: President, Mrs. John Garth, Webster City; vice-president, Mrs. Jennie Hitchcock; secretary, Mrs. Otto Raspe, Waterloo; treasurer, Mrs. J. E. Reid, Altoona.

Tuesday evening after a song service by the choir, that furnished excellent music at all public sessions, the Convention was opened by President R. S. Galer. E. P. Prince welcomed the delegates to Webster City. President Galer responded and gave his annual address. An offering for the Gunn Ministerial Fund amounted to $33.32. An informal reception of delegates brought us all together and refreshments were served.

Wednesday morning the devotional services were in charge of the Rev. Otto Raspe. The reports of officers, State Superintendent O. G. Colegrove, and Treasurer J. E. Reid, revealed progress and growth, a permanent fund of $70,724 with disbursements of $5,979 for the year, and a cash balance of $2,000 in the contingent fund.

Greetings from the Iowa Unitarian Association were given by the Rev. Agnes C. Larson of Humboldt.

The Rev. Luther R. Robinson, D. D., of Chicago gave greetings for the Mid-West and President J. M. Tilden of Lombard for Lombard College. An offering was taken of about $700 for Lombard.

Convention officers elected were: President, R. S. Galer, Mt. Pleasant; vice-president, E. P. Prince, Webster City; secretary, O. G. Colegrove, Mitchellville; treasurer, J. E. Reid, Altoona. Trustee for three years, L. V. Harpel, Boone, re-elected. Fellowship Committee, Rev. O. G. Colegrove, Mitchellville, chairman; Rev. Otto Raspe, Waterloo, Robert Ball, Altoona. Waterloo was chosen as the place of the next Convention. We also voted to send fraternal delegates to the Unitarian Convention in Cedar Rapids in October, 1924, by invitation from them.

The occasional sermon was given by the Rev. George Wood, pastor at Webster City, and at the close he was installed as pastor, the services being directed by the State Superintendent, who called to his assistance all ministers present, and President Galer. It was a short but impressive ceremony. Ministers taking part were Dr. Robinson, the Rev. Otto Raspe, the Rev. E. A. Lewis, the Rev. Gustave Zastrow, the Rev. Jennie B. Hitchcock, Mrs. M. O. Colegrove and Chaplain Miller of Fort Des Moines who, with his family, was with us for the entire Convention.

The Convention banquet was an occasion of delight. Rev. E. A. Lewis, of Osage, as toastmaster proved himself equal to the occasion, as did President Tilden, who spoke for the Comrades, and the Rev. Laura B. Galer who spoke for the women.

Dr. Lowe was unable to be present and we missed him. Dr. Robinson gave the address of Wednesday night, to the delight of all.

Thursday forenoon was devoted to Sunday school interests, and was a profitable session. Mrs. C. L. Henney of Mitchellville led the devotional exercises and all schools reported growth. Waterloo received the banner for the largest gain in membership. Mitchellville carred away the Cradle Roll banner, and the flag for having the largest attendance at the Convention. Mrs. Tornquist served as secretary of the session. Officers elected: President, Otto Raspe, Waterloo; vice-president, Mrs. M. O. Colegrove, Mitchellville; secretary, Belle Kruse, Webster City; treasurer, Flora Robbins, Waterloo.

The Universalist Comrades met under the trees in front of the church and selected their officers: President, O. S. Nicholson, Mitchellville; secretary, L. V. Harpel, Boone; treasurer, Chaplain Miller, Fort Des Moines.

The Young People will send a delegate to Muncie, Ind., for the National Y. P. C. U. Convention, July 11-18, 1923.

The State Convention Board arranged for the continued services in Iowa of Dr. Robinson, Mid-West Superintendent, and the Rev. O. G. Colegrove as State Superintendent.

Much credit is due to the pastor, Rev. George Wood, and his good people and all who helped to carry out the successful program.

* * *

VERMONT AND QUEBEC CONVENTIONS

George F. Fortier

The ninetieth annual meetings of the Universalist organizations of Vermont and the Province of Quebec opened at Woodstock, Vermont, on Wednesday evening, June 27. In preparation for the occasion, the interior of the Woodstock church had been thoroughly renovated, hard-wood floors having been laid, the walls and ceilings redecorated and new lighting fixtures having been installed. We have at Woodstock one of the most beautiful church homes in New England.

The meetings opened with a Laymen's Banquet in the vestry, at which about one hundred people from all over the state were gathered. Immediately after the banquet the company gathered in the church auditorium, where Mr. Ferris R. Vaughan, of Brattleboro, called the meeting to order. Addresses of welcome were given by Charles F. Furber, president of the Woodstock Universalist Men's Club, the Rev. H. H. Hines, pastor of the local Congregational church, and E. H. Wright, president of the local Business Men's Association. Response was made by Mr. Vaughan, who then introduced the speakers of the evening, all representatives of pioneer Universalist families in Vermont. Orlando K. Martin, Speaker of the House of Representatives, spoke upon "The Home," and Park H. Pollard, a member of the Legislature, upon "The Accomplishments of the Legislature as They Affect the Religious Life of the State." Hon. Wade H. Keyes, who was scheduled to speak, was unable to be present by reason of illness. At the close of the meeting, Mr. Vaughan suggested that inasmuch as the young people of the Woodstock church had been placed to great expense in the reflooring of the church auditorium and were giving a play on Saturday evening for the purpose of raising funds for this, the laymen present make it possible for all delegates attending the Convention to attend this play as the guests of the laymen of Vermont and Quebec. His suggestion was accepted and a sufficient sum was placed in the treasury of the local young people to carry out the plan.

The session opened on Thursday morning, June 28, with the gathering of the delegates of the Sunday School Association. After a brief business session the meeting was turned over to the Rev. Francis W. Gibbs of Fitchburg, Mass., representative of the General Sunday School Association, who for two hours conducted an Institute, at the close of which the various Sunday school representatives gave reports. It was voted to continue the present form of organization instead of returning to the Commission form under the direction of the State Convention. Officers elected: President, M. C. Lovell, Springfield; vice-president, C. C. Grant, Brattleboro; secretary and treasurer, George F. Fortier, Morrisville; Executive Committee, W. H. Skeels, Barre, Frank W. Hazen, Richmond, and Mrs. William Mercer, Barre. Fifty delegates were present.

On Thursday afternoon, the session of the Women's Missionary Association was held. The treasurer's report showed receipts of $717.17 and expenditures of $680.74; permanent fund, $2,513.13. The president's annual address was given by Mrs. George F. Fortier of Morrisville. Officers elected: President, Mrs. R. F. Johonnot, Bellows Falls; vice-president, Mrs. E. H. Akley, Brattleboro; secretary, Mrs. Weston A. Cate, Woodstock; treasurer, Miss Rena A. Paul, Wells (P. O. Granville, N. Y.); Executive Board, Mrs. E. C. Bradbury, Springfield, Mrs. H. L. Richardson, Barre, Mrs. George F. Fortier, Morrisville.

On Thursday evening the opening session of the Universalist Convention of Vermont and Province of Quebec was held. Address of Welcome by Rev. W. A. Cate. Response and Annual Address by President George C. Felch. Mr. Felch's subject was "Living Up to It," the address being a sequel to that of last year, which was a plea for a larger expression of our denominational fundamentals. The meeting was then turned over to the Women's Missionary Association, which presented as the principal speaker Mrs. Maude L. Cary of Little Falls, N. Y., the official representative of the national association.

At the regular business session of the State Convention on Friday morning the annual reports were given. The treasurer's report showed receipts of $19,601.30 and expenditures of $18,-754.20. One fund of $10,500 has been added to the Trust Funds during the year. The permanent funds of the Convention are now $23,100 and the Trust Funds $29,446.31. The report of the Fellowship Committee showed thirty-four ministers in fellowship, one of whom is employed in the mission field, two of whom are inactive by reason of age or illness. The report of the Superintendent showed that resident pastors had been placed in four parishes which have been without them for a number of years, eight pastors settled during the year, nine parishes having settled summer pastors. The Home Mission Fund, amounting to $300, was used to aid weaker parishes to maintain preaching.

The occasional sermon was by the Rev. W. H. Skeels of Barre and the annual communion service of the Convention Church was conducted by Deacons George H. Felch of St. Johnsbury and Richard Billings of Woodstock, with the pastor, the Rev. George F. Fortier, at the table.

At the afternoon session, the sessional committees reported. The Committee on Official Reports recommended the adoption of all reports and added the following recommendations: (1) That the Superintendent be authorized to procure the removal of the relic of the Hosea Ballou church at Barnard to the site of the present church at Barnard and to provide for its preservation. (2) Congratulating the society at South Strafford upon its approaching anniversary. (3) That the Home Mission policy be continued and the Superintendent be authorized to raise funds for it. (4)That the General Convention be asked to take steps to further the present indefinite plans toward a Ministerial Pension System. (5) Placing the annual session of this Convention during the last week in June. (6) Superintendent instructed to telegraph Dr. Lowe, expressing regret at his inability to be present and hope for his speedy recovery.

The Committee on Resolutions reported the following accepted resolutions: (1) Regretting the retirement from the Official Board of F. R. Vaughan of Brattleboro and expressing appreciation of his long and faithful service. (2) In recognition of the life and service of Dr. Jesse E. Thomson of Rutland. (3) Endorsing the plan of the General Convention for the Peria-Cate Home for Boys in Japan, and urging the churches to give this object generous support. (4) Urging laymen to attend the Convention and to devote at least as much time as to the meetings of the grand lodges of fraternal orders, and instructing the secretary to send copy of resolution to all pastors and parish clerks not later than three weeks before the next Convention. (5) Expressing the stand of this Convention in favor of law enforcement and particularly referring to the enforcement of the prohibition law and the anti-gambling law. (6) Commending President Harding in his support of a Permanent Court of International Justice and instructing the secretary to notify Senators Greene and Dillingham of our approval of their support of the President. (7) Expressing appreciation to the Woodstock Business Men's Association, the churches and people of Woodstock and the local Universalist organizations for courtesies rendered and entertainment offered during this Convention.

The following officers were elected: President, George C. Felch, St. Johnsbury, vice-president, Vern H. Winchester, Brattleboro; treasurer, R. L. Richmond, Rutland; secretary, George F. Fortier, Morrisville; member of Executive Board for three years, S. S. Watson of St. Albans. Preacher of occasional sermon, Rev. W. A. Cate. Fellowship Committee, Rev. George F. Fortier, Rev. R. F. Johonnot, Rev. W. A. Cate, R. L. Richmond and A. C. Ayer. Next place of meeting St. Johnsbury.

The Friday evening session was devoted to addresses by Dr. Leroy W. Coons of Massachusetts and the Rev. R. R. Hadley of Rhode Island.

Saturday was devoted entirely to the work of the Y. P. C. U. The usual business session was held in the morning with periods for institute work in the afternoon. Addresses were given during the day by the Rev. Stanley Manning, National Director of Young People's Work, and by Donald Sleeper, president of the Massachusetts Y. P. C. U. Officers elected: President, Raymond Goodspeed, Rutland; vice-president, George U. Scudder, St. Johnsbury; secretary, Margaret Bolles, Bellows Falls; treasurer, Earl B. Smith, Rutland; trustees, Rev. W. A. Cate, Woodstock, Russell L. Davison, Barre, Miss Esther Cate, Richford. Field Agent, George F. Fortier, Morrisville. It was voted that some arrangement be undertaken with the New Hampshire Y. P. C. U. for an interstate contest looking to the larger development of strength. The treasurer's report showed receipts of $270.41 and expenditures of $251.57. The secretary's report showed ten senior and two junior Unions with a membership of 159. The recommendations of general interest were: (1) that the State Union send one delegate to Muncie, paying one-half expenses; (2) that institutes and rallies be held throughout the field during the year; (3) that another Whirlwind Tour be held this year; (4) that the Y. P. C. U. take as its share of the home mission work of the State Convention the paying of aid for the maintenance of preaching in some weak parish. Among the resolutions was one sending greetings to the Stetsons in Japan.

In the evening the young people gathered for the annual banquet, which was attended by the usual enthusiasm. The usual fund raising was attended with success, approximately one hundred dollars being pledged for work in the home field. President Sleeper of the Massachusetts Union added to the enthusiasm by pledging twenty-five dollars from that Union toward home mission work in Vermont, providing an equal amount was raised by Vermonters. They saw him and called him.

On Sunday, July 1, two of the most successful meetings ever held in Vermont closed the Convention session. In the morning at Woodstock more than 400 people from Vermont and Quebec gathered in the church for a devotional service, at which Dr. Lee S. McCollester preached the sermon. It was a wonderful service. In the afternoon 700 people gathered at the site of the Green Mountain Liberal Institute at South Woodstock. The women at South Woodstock had prepared coffee for the visitors and picnic lunches were eaten on the school grounds. The trustees of the Liberal Institute had prepared the grounds for the gatherings and the old building was open for inspection. The Alumni Institution had made elaborate preparations for the gathering, including a plentiful supply of white and red roses which were distributed to former students and to the children of former students at the school. At two o'clock the crowd gathered on the southern end of the spacious school grounds for the exercises of memory and appreciation. Dr. Norman P. Wood of Northfield, Mass., a former principal of the school, called the assemblage to order and very briefly told of his love for the school. He then introduced Mr. Richard Billings of Woodstock, vice-president of the Universalist General Convention, who acted as chairman. Mr. Billings laid claim to a right to be with the gathering because, although his family had not been identified with the particular movement at South Woodstock, it had been a part of the same movement to establish religious liberty in educational affairs which swept the country at the period when the Liberal Institute was founded. Rev. Verdi Mack Martin of Gaysville, a former student of the school, offered prayer. The principal speaker was Dr. John Clarence Lee, of Gloucester, Mass., a son of a former principal of the school and a native of South Woodstock. Dr. Lee's address was in reminiscent mood and rose to greatness. He outlined the spirit which animated the founders of the school and was transmitted by them to the students and the teachers throughout the years. He showed the influence that students from the Liberal Institute had exerted

in world affairs, paying a special tribute to Hosea W. Parker of Claremont, N. H., who has passed away since the last gathering of the alumni. Benediction was offered by Dr. Lee.

The Perkins Green Mountain Institute was one of the most influential of our early schools. At one time it had 150 students, from all sections of the country. The building to-day is unused except for local purposes, being under the direction of a self-perpetuating board of trustees and maintained by funds left for that purpose. Its situation is beautiful and the surrounding country is wonderful. Here is an opportunity to bring the past and the present together. Every year there should come to South Woodstock, from our great cities, delegations of tired working girls for a period of rest and recreation.

Thus closed one of the greatest of our Vermont and Quebec Conventions. It was advertised as the Convention that was different. It turned out to be the Convention that was just like the others, except possibly in point of numbers. The same spirit of hospitality was manifested. Local people vied with each other to offer courtesy and entertainment. The Business Men's Association did itself proud in the tour which it arranged for the entertainment of delegates. The committee on arrangements left nothing undone for the comfort of visitors. The young people of the parish had their share not only in the music and in the preparation of meals but in the exceedingly clever drama given on Saturday evening in the local opera house. The men and women of the Woodstock parish were hosts to be proud of throughout an exceptionally long and trying session. And the fellowship of the meetings was not marred by a single unpleasantness. Everything was complete, even to the day nursery and sometimes night nursery which was carried on at the parsonage. Eleven babies were counted at one time on the parson's neatly clipped lawn. It was a great occasion.

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MORE FOR THE NEAR EAST

How Universalist Sunday Schools Continue Their Practical Philanthropy

In the *Leader* for Feb. 17 appeared a list of the contributions made by the Sunday schools for Near East Relief from Oct. 1, 1922, to Feb. 1, 1923. The surprising and gratifying total of $5,212.54 was at that time reported.

Many additional schools have contributed since Feb. 1, and many others have increased their gifts, so that we now, writing on July 1, are able to say that the seven-thousand-dollar mark has been passed.

Is not this truly remarkable, considering the fact that the appeal for the Near East has been made so many times, the fact that thousands of our adults are giving through lodges, clubs, community chests or the General Convention, and the fact that our Sunday schools are asked to give continually for innumerable good causes? We think it is. And the officers of the Near East Relief think it is.

It is quite evident that our members are permanently interested in the unfortunates of Asia Minor and intend to give practical expression to their sympathy.

Here is the list of additional contributions:

Anderson, Ind.	$ 4.18
Anoka, Minn.	12.48
Akron, Ohio	215.32
Augusta, Me.	12.53
Brookline, Mass.	10.00
Brooklyn, N. Y., Good Tidings	6.05
Buffalo, N. Y., First	171.00
Brookline, Mass. (add.) adoption	15.00
Bellows Falls, Vt.	14.87
Buffalo, N. Y., Messiah	26.00
Conover, Ohio	3.00
Cincinnati, O. (add.)	1.00
Concord, Mich.	6.84
Chapman, Ala.	10.00
DeFuniak Springs, Fla.	1.00
Detroit, Mich.	60.00
Edwards, N. Y.	4.00
Everett, Mass.	30.02
Felchville, Vt.	13.47
Franklin, Mass. (add.)	35.00
Farmer's Station, Ohio	3.00
Gardiner, Me.	36.50
Haverhill, Mass.	105.00
Hartford, Conn. (add.)	3.00
Home Department, Pennsylvania Convention Church	9.00
Horton, Mich.	5.00
Little Hocking, Ohio	8.15
Lawrence, Mass. (add.)	1.25
Lockport, N. Y.	23.00
Milford, Mass.	75.35
Malden, Mass. (add.)	5.00
Minneapolis, Minn., Redeemer	60.00
Muncie, Ind.	118.15
Middletown, N. Y.	3.13
North Weymouth, Mass.	21.60
New Madison, Ohio	48.40
New York, N. Y., Divine Paternity	21.68
Norwalk, Ohio	12.15
Olive Branch, Ohio	7.00
Orange, Mass.	26.20
Old Town, Me.	18.00
Providence, R. I., Mediator	47.57
Potsdam, N. Y.	6.75
Portland, Me., Messiah	19.01
Quincy, Mass.	8.50
Rev. Hazel I. Kirk	2.00
Syracuse, N. Y.	75.00
Southbridge, Mass. (add.)	25.00
Southold, N. Y. (add.)	19.00
Swampscott, Mass.	30.00
Sunburst, N. C.	5.65
Watertown, N. Y., All Souls Guild (adop.)	30.00
Winder, Ga.	10.00
West Somerville, Mass.	10.85
West Somerville, Mass. (adop.)	25.00
Woodstock, Vermont	16.35
Worcester, Mass., All Souls	12.15
Wausau, Wis.	5.50
	$1,610.65

Supplemental List (Received in New York Office)

Peru, Ind.	$ 10.75
Philadelphia, Penn., Messiah (two adop.)	120.00
Henderson, New York	10.00
Attica, Ohio	2.85
Junction City, Kansas	7.20
Minneapolis, Minn., Tuttle	20.00
Medford Hillside, Mass.	11.50
Mt. Vernon, N. Y.	7.20
Lyon, Ohio	3.53
Leroy, Ill.	3.68
Hingham, Mass.	2.00
Victor, N. Y.	5.00
Yarmouth, Me.	2.75
Standing Stone, Pa.	.55
	$ 207.06
Grand total to July 1, 1923	$7,030.25

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A provincial man's reminiscence of an address made to some budding juveniles in the city by a member of the Board of Trustees.

"My youthful friends," remarked the speaker, "let me urge upon you the necessity of not only reading good books, but also of owning them, so that you may have access to them at all times.

"Why, do you know, when I was a young man I used frequently to work all night to earn money in order to purchase books, and then get up before daylight to read them."—*London Telegraph.*

Home and Children

BATTLE CRY OF THE DREAMERS

Forward! the cry is ever, On!
No fear shall hold us back.
We pierce the night to hail the dawn;
Our courage shall not slack.

Though clouds and mists impede the view,
Who could a doubt confess?
The morn shall bring a vision new;
Forward, and on, we press.

The mists and clouds—shall but a wraith
Say no to our advance?
One thing is sure: our glowing faith,
Which trials but enhance.

The fiery sun shall quench its beams,
The light of stars shall fade,
Yet shall endure all heaven-born dreams;
The truth can not be stayed.

The future waits upon our swords;
How could our stanch hearts quail!
Forward! Our battle is the Lord's,
Whose cause can never fail.

Thomas Curtis Clark.

* * *

THE LOST HALF HOUR

"MOTHER says I may stay a whole hour!" announced Patty as she ran into Rachel's yard.

"O goody!" Rachel dropped a pailful of sand and ran to hug her little friend.

"We'd better go in and look at the clock now," said Patty, who was just learning to tell time, "because mother told me to be sure to find out when it was time to go home."

The two little girls raced into the front hall, where the tall old grandfather clock stood, ticking its slow "tick—tock."

"Why," said Patty, "it looks as if half my hour were gone already!"

Sure enough, although it had been two o'clock when Patty came over, the big hands of the clock pointed to half past two.

"That's all right," answered Rachel. "Daddy says that clock is half an hour fast; so your hour won't really be up till it says an hour and a half from now."

Patty tried to figure that out, but it was a little too hard for her. Still it sounded all right, and so she nodded her head and ran outdoors to play in the sand pile.

Rachel had a big pile of fine clean sand and many shining white clamshells that she had brought home from the beach the summer before. To-day she was dyeing the sand all sorts of beautiful colors. She had some Easter-egg dyes that she had found on a cupboard shelf—yellow, green and violet, blue and red.

"Let's play candy store!" said Patty, her eyes sparkling with pleasure. "Let's make sand candy and put the different colored lumps of sand in the shell dishes and play we're selling candy to all the children."

Rachel was delighted at the idea. "But first we must make the candy," she said. "Let's play that the pink sand is peppermint and the green is wintergreen. We can make mud pies for chocolate."

The little girls went busily to work. They put a drop of color on a clamshell full of sand and then mixed and patted it carefully. By accident a little red got into the yellow sand and made it so pretty that the girls decided to call it orange candy.

They had such a good time and were so busy that neither one noticed how fast the time was going until suddenly Patty jumped to her feet and brushed the blue sand from her little hands. "My hour must be up!" she said. "Let's go and look at the clock."

They ran back into the hall. "Your hour is just up," said Rachel. "This clock says an hour and a half, but you know it's half an hour fast. O dear, I wish you didn't have to go; we were just ready to sell our candy."

Now about that time Patty's Uncle George had come in his big automobile to surprise Patty and her mother and to take them for a long ride.

"Where's Patty?" he asked.

Mother looked at the clock. "Why," she said, "Patty ought to have been home from Rachel's half an hour ago. I wonder what's the matter? She is always so good about coming home when her time's up."

Just then the front door opened and in came Patty.

"Where have you been?" her mother asked.

"Just over at Rachel's," answered Patty.

"But, Patty," said her mother, "I said you could play with Rachel an hour, and you stayed an hour and a half. I don't know whether a little girl that doesn't mind her mother should go riding with Uncle George or not."

Patty's eyes began to fill with tears of disappointment. "But, mother," she explained, "Rachel's daddy says their clock is half an hour fast. So don't you see, when it says an hour and a half it really means an hour."

Mother looked into Patty's sober little face and saw that she meant what she said.

"It's all right, dear," she answered with a smile. "Mother sees that you thought you were minding. But listen to me, Patty; even if a clock is fast, an hour is an hour all the same. Will you remember that?"

"I will, mother, I will." Patty's face brightened, but she still looked puzzled. "I wonder what became of that extra half hour?"

"It got lost, I guess!" laughed Uncle George as he swung Patty up on his broad shoulder. "Now suppose we go riding!"—*Marjorie S. Rose, in Youth's Companion.*

* * *

THE HABIT OF RESPECTING PROPERTY RIGHTS

After ten years or more of working with children from kindergarten to high-school ages, in the schoolroom, on playgrounds, and at summer camps, the most prominent problem with which I had to deal was that of property rights.

Not one child in twenty-five has a well-balanced attitude of mind toward the property of others. Most children will fight to protect their own property, but are absolutely indifferent, if not criminally careless, with the property of others. And the occasional child will be wantonly destructive. But it is usually an intense carelessness due to lack of training which is to blame for this condition.

Public property—libraries, school buildings, playgrounds

and fences, and materials used in public class work—are deliberately or carelessly or thoughtlessly destroyed, defaced, or mutilated every day, all over the land, by every class of children.

Children will scrawl words and drawings with chalk upon public walks and walls, and also upon private houses, and go unreproved.

What is at the bottom of this universal indifference to the use and abuse of property not distinctly "mine?" Is it entirely the fault of the children? After a rather careful study of sources, I would say, "Put it up to the parents."

Do parents instill into young minds under their charge that the personal property of each one in the family is sacred and not to be used without express permission, unless it is community family property?

How often, for example, does Mother forget that baby Katherine has her property rights in the bits of scrawled paper which Mother consigns to the waste-basket without consulting Katherine first? How often does Father kick down the carefully constructed pile of blocks, which to Johnny's eyes represents a wonderful palace or bridge which is quite important, and say to his son, "Here, get that mess out from under-foot, quick!"

And yet, how perfectly astonished and enraged Mother would be if little Katherine, in a righteous effort to clean things up, should rummage Mother's desk and destroy all the precious memoranda and receipts which were of value to mother, but which were meaningless to Katherine. And how violent Father would become if Johnny should grab up his blue-print of a large contract and stuff it into the stove because it meant nothing to Johnny, and was in his way on the table where he wanted to study.

The real trouble is that from the start parents do not respect the precious little belongings of childhood, and set a mighty bad example of ignoring property rights in the heart of the household. It is not the value of the things destroyed or mutilated which counts, it is the principle of consideration for others and their belongings—the conscious recognition of the fact that others' things are as valuable to them as your belongings are to you. If this trait is developed early in regard to even the little things which hardly seem to count, the habit of consideration for other people's property will become a fixed one and will last a lifetime.

Parental indifference is appalling when it comes to public property. "Oh, the government—or the town—pays for that. I should worry if it is destroyed!" This will be said right before the impressionable youngsters. Naturally the children respond to such an attitude with scorn for such property.

Respect your child's property if you expect him to respect yours. Teach him that he is to respect the property rights of others, and resent to a reasonable degree any infringement upon his own. He will take better care of belongings he has been taught to respect.—*Zahrah E. Preble.* (*Issued by the National Kindergarten Association.*)

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RESOLVES FOR THE TOBACCO SMOKER

The tobacco manufacturers are a little troubled at the prospect that people who do not use tobacco will not always submit in silence to having their perfectly good air spoiled. At their Tobacco Exposition in New York last winter they endorsed a set of resolves for tobacco smokers. They run:

1. I shall not smoke or carry a lighted cigar or cigarette in any place or at any time where or when, either by placard or common understanding, smoking is prohibited.

2. I shall not smoke in any place or at any time where or when the fumes of tobacco are obviously annoying to others, even though such abstinence is not compulsory.

3. I shall not smoke in any passenger elevator, public or private.

4. I shall not smoke in a dense crowd of people, indoors or out, if I discover that my smoke is annoying some one near me who, owing to the circumstances, is unable to move away.

5. I shall not smoke in any home or any room wherein I am a guest without first making sure that smoking therein is agreeable to my host and others present.

6. I shall not smoke in the presence of any lady until I have been assured that she has no objections to my doing so.

7. I shall not approve of the use of tobacco by growing boys or girls.

8. I shall exercise caution in discarding the ends of cigars and cigarettes in order to preclude the possibility of fire.

9. I shall, in my enjoyment of the smoking privilege, be always considerate of those whose inclinations happen to differ from my own and always be guided by the finer instincts of true chivalry and American manhood.

10. I shall faithfully adhere to the foregoing self-imposed rules myself, and I shall urge others to do the same, that the days of tobacco may be long and its friends legion in the land of our fathers.

Not a bad program if tobacco smoking is not to be driven beyond the pale.—*Christian Work.*

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MYSTIC ADDRESSES

Would you become an immigration inspector? Then you must have a good eye and a better ear. The immigration authorities—so we learn from Mr. Feri Felix Weiss's book "The Sieve"—exert every talent to decipher the strange address slips that the frightened newcomers treasure so carefully. The work requires the sharpest of wits, in fact almost a sixth sense.

When you know that the immigrant intends to go farming, says Mr. Weiss, it is not difficult to translate, "Linkinger, No-brass-key," as "Lincoln, Nebraska." "Bx63, Selner la He N. g. U. o S Amerkha" is not so easy, but it simply means Box 63, Schenectady, N. Y., U. S. A." "No-du-g-hi-tair massa" means "North Dighton, Mass." "Tea-Ticket" stands, quite naturally, for "Titicut" in Massachusetts.

It is evident that the aliens adopt a phonetic method of spelling. "Gene-vood Szekenevno No 5508 Pillsburs" is a good example. What can it mean? Why, simply "Mr. Gene Wood, No. 5508 Second Avenue, Pittsburgh." It takes a good eye and a better ear! The eye, for example, will see that "Noinette Street" should be "Minot" Street in Boston; whereas the ear will tell the inspector by the jingle that "Neihork, Mygers" is really "Newark, New Jersey." But every faculty must be called into play in reading "Jelowe Stone, La., Va. Gette., Con, Wis. Nordamrika." Of course it means, "Yellowstone, Lafayette County, Wisconsin, North America"—but how misleading with Louisiana, Virginia, Connectict and Wisconsin all abbreviated and all in line!—*Youth's Companion.*

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A NEW ELEMENT

The teacher was piloting a class in general science through one of the early lessons in the textbook.

"What were the four elements," she asked, "into which the ancients divided all natural objects? William, you may answer."

"Earth," began William slowly. "Earth—and—and—air; let's see, there was earth and air and—water, and—and—"

"Well, well," said the teacher briskly, "what causes more accidents than anything else?"

"Automobiles," cried William, grateful for the teacher's help.—*Youth's Companion.*

* * *

FAITH

If we could only have as much faith in our Heavenly Father as Nancy, the six-year old daughter of one of the Friends' workers who was on his way to Russia, has in her earthly father! The mother, in trying to induce Nancy to eat her crusts at breakfast, said:

"Does thee not know how the little children in Russia left home and wandered in the snow and died?"

"But mother," replied Nancy. "*Why* did they *leave* home? Did they not know that *our father* is coming?"

Her father could save all the children in Russia when he arrived!—*Exchange.*

Young People's Christian Union

THE DIRECTOR'S DATES

July 20-29. Southern Young People's Institute, Chattanooga, Tenn.

Aug. 2-5. Texas State Convention, New Castle.

Aug. 12-19. Y. P. C. U. Institute, Ferry Beach, Maine.

Aug. 28-Sept. 3. S. S. and Y. P. C. U. Institute, Murray Grove, N. J.

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FOURTH ANNUAL REPORT OF THE DIRECTOR OF YOUNG PEOPLE'S WORK

To the Fifth Annual Convention of the Y. P. C. U.:

The Director of Young People's Work submits this, his fourth annual report, for the year ending June 30, 1923. Like most years in our history, this one has been marked by both gains and losses, with the balance on the right side when the entire year's achievements are considered.

Membership

Our membership is slightly smaller than it was a year ago, but it is too early for definite figures to be given, as the Convention is meeting early this year, and reports from many local Unions have not been received. With the exception of the few Unions that have suspended operations, a number only half as large as that of a year ago, there have been no serious losses anywhere. Practically the entire loss of membership in the local Unions can be accounted for by those societies which have lost from one to four members each. The fact that a very small number of Unions, comparatively, have disbanded is an indication of a more firmly knit organization than we have had heretofore.

Finances

The general finances of the Union are in practically the same condition as that of a year ago. A decided improvement would have been shown had there not been delay in receiving the interest on certain invested funds, which will come in later.

Missionary and Other Voluntary Contributions

The voluntary gifts to the work of the Union by the members of the organization afford one of the best ways to judge of the spirit of our work. The voluntary contributions during the past year have amounted to $6,389.81 as against $5,339.78 a year ago. This is the largest amount ever contributed in these ways by the members of the Union.

The State of the Union

All of these indications point to the fact that the Union is a better co-ordinated body than ever before, giving every promise of continued advance. They also suggest the necessity for careful attention on the part of next year's Board, and all other leaders of our work, to the task of recruiting our membership and strengthening our lines in every possible way.

Field Work

A larger amount of traveling has been done this year, but at a decreased expense to the Union. I have traveled more than 35,300 miles, have attended 272 meetings and delivered 186 addresses and sermons. A part of this field work, particularly a southern trip this spring, has been done in connection with the campaign for the National Memorial Church in Washington.

Co-Workers

In all my work, I have found the most cordial spirit of co-operation in all the officials of the General Convention, the Publishing House, and our other denominational bodies. This spirit is found in the entire Headquarters family, for every one is ready to help.

The members of our Executive Board, the Editor of *Onward*, and many other members of the Union throughout the country, have always been more than ready to help.

In our own office, Miss S. Laurine Freeman as office manager, and Miss June Burns as assistant, have given this year, as before, the kind of service that can not be bought and paid for. Their interest in the Union and its work has been a larger factor in our success.

Recommendations

In view of what we have done during the past year, and for the better prosecution of our work during the year ahead, I recommend:

First, that plans be made for a thoroughgoing campaign to increase our membership. This should reach every single church of our faith, and for it we should secure the co-operation of the General Convention and of the entire denomination. The future of the Church depends upon the recruiting and training of the young people of to-day. The kind of church in which we shall work ten, twenty, thirty years from now is being determined by the size and efficiency of the Y. P. C. U. of to-day.

Second, that a Fellowship of Scattered Unions be formed, those outside the organized states, to do for them what a State Union does for the local Unions more fortunately situated.

Third, that definite efforts be made to have Institutes available for practically all our Unions. There should be a midwestern Ferry Beach. It is unfortunate that the old Rome City meetings were discontinued before the Institute idea had gained sufficient headway among us to transform these meetings to serve the needs of to-day's Church as the older type of meetings did the Church of some years ago. To this end, the co-operation of the General Convention, the General Sunday School Association, and the various State Conventions should be sought. Where such Institutes are impossible, state, district, or even local Institutes are immensely worth while.

Fourth, that a campaign for better devotional meetings be conducted, building on the excellent foundation that has been laid in the devotional department work of the last few years.

In Conclusion

This report and these recommendations deal with details of our organization and its work. It is essential that we concern ourselves with these matters. These are our days of training for the big game that awaits us, and it is inevitable that we should concern ourselves with the details of our training and preparation. But we must never forget that the reason for all these is to be found in the greater task which lies ahead, and which is even now beginning to engage us: to so realize the ideals of the Young Man of Nazareth in personal and social living that peace and justice and brotherliness shall become the universal rule of human life. All other means that have been tried as a scheme for world organization have failed. It remains for the generation which this Convention represents to try the Christian way. That is the real purpose of thi Convention and of all our work.

Stanley Manning.

Boston, July 5, 1923.

For the Quiet Hour

When he appoints to meet thee, go thou forth—
  It matters not
If south or north,
  Bleak waste or sunny plot.
Nor think, if he thou seek'st be late,
  He does thee wrong.
To stile or gate
  Lean thou thy head, and long!
It may be that to spy thee he is mounting
  Upon a tower,
Or in thy counting
  Thou hast mista'en the hour.
But if he comes not, neither do thou go
  Till Vesper chime.
Belike thou then shalt know
  He hath been with thee all the time.

T. E. Brown.

Each man may have a watch of some sort, and the cheapest watch that goes will give him an idea of the difference between the forenoon and the afternoon; but watches vary and even among the best watches there is a risk that they may go too fast or too slow, that they may have variants of their own. This does not prove that watches are useless, and it does not prove that there is not such a thing as exact time; but it does prove that we should check our watches and see that they correspond with standard time. If it be necessary to educate our reason and think correctly, it is equally necessary to educate our conscience and learn to judge right and wrong correctly.

John Watson.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

AMONG OUR WOMEN IN PENNSYLVANIA

While visiting the Pennsylvania parishes with Sunday school work the first objective, I have had an opportunity to attend meetings of the two Philadelphia Mission Circles. Both were studying the text book on India and conducting interesting programs in the morning, staying to lunch and attending the Ladies' Aid meeting the same afternoon.

In Scranton the Ladies' Aid Society has a Missionary Committee of which Mrs. McGlauflin is chairman. They have studied "Lighted to Lighten," also.

The Reading Circle has been inactive this year but three members are to attend the Chambersburg Missionary Conference, so we shall expect a revival of interest in the fall.

Towanda is one of our loyal Circles, but I have had no opportunity for a visit with them.

I walked five miles to attend the Kingsley Mission Circle and felt well repaid. They are reading "The Bible and Missions."

New Circles were organized at Bradford and Sharpsville during my visits and one at Girard early this spring. As they have no church services, the Bradford Circle meets the second Sunday in the month and is holding interesting meetings. They are studying "In the Vanguard of a Race."

The Sharpsville Circle held meetings in the fall but took a vacation during the winter, as the church closes then. The president hopes to go to Murray Grove this summer.

Because of the illness and death of Dr. Vincent, Mrs. Vincent, president of the Girard Circle, could give it little attention until recently. The Circle was helped and inspired by a visit from Miss Susan Andrews on June 5, and is planning to meet during the summer on the third Thursdays to make up for the time lost and to prepare for a good program beginning in the fall.

Jennie Lois Ellis,
Pennsylvania Sunday School Missionary.

* *

FOR MOTHERS AND BABIES

The plan of holding a kindergarten class during the church hour on Sunday morning in order that mothers may leave their children and thus attend the service is a well known one. In Joliet, Illinois, through the interest and co-operation of the Clara Barton Guild, this idea has been reduced to still lower terms and provision is made for the youngest babies.

During my travels this spring I have taken time, wherever possible, to visit churches of other denominations, to see their equipment and to learn something of their program. In all of the newer buildings I found nurseries for the babies and very young children. But although they were much larger and the decorations much more elaborate, not one of them would I exchange for the charming blue and white room which the members of the Joliet Guild fitted up this spring.

The story of the assembling of the furnishings, white cribs, cradles, highchairs, tables, etc.; of the painting of walls and woodwork—the actual carrying out of the whole idea within a week's time—sounded quite like a fairy tale. But, having seen the results with my two eyes, I know that it is true.

The nursery was opened on Easter Sunday with a trained nurse, a Guild member, in charge. The room besides being attractive is well equipped—indeed, it seemed as though every want had been anticipated. The linen for the cribs was neatly packed in a cretonne-covered box and another Guild member has promised to care for it from week to week and to see that everything is in readiness on Sunday morning.

There are a few good pictures on the walls, but very fittingly the most prominent one is a beautiful, soft-toned Madonna, which hangs directly facing the door. As one enters and looks upon it he feels that here is something of the very spirit of the Christ child and instinctively come the words, "Suffer the little children to come unto me."

S. M. A.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

OUR FOLKS

Mrs. Stella Marek Cushing, of Arlington, Mass., Gifted Violinist, Superintendent of Our Department of Music, Joint Editor of the New Sunday School Hymnal.

* *

AUGUST SIXTH APPROACHES

It is July and it will soon be August. Universalists who combine wisdom and good fortune will be at Ferry Beach for our splendid Sunday School Institute. The president of the Ferry Beach Association says, "It is great that we can have Mr. Hempel for dean." Yes, we think so. And it is great that we can have associated with him such instructors as Dr. McCollester, Miss Earle, Miss Slaughter and Mrs. Bullock.

The program is well-balanced and will introduce some new and up-to-date features. For instance, Miss Slaughter will have two periods on "Dramatics and Pageantry."

WEEK-DAY RELIGIOUS EDUCATION AT WATERTOWN

Under the auspices of a dozen churches in Watertown, New York, our own All Souls being one, a movement for week-day religious education will be begun in September. Children will be excused from public schools for one hour a week and will go to such churches as their parents designate for religious instruction.

Here is an enterprise to watch with interest and hope; for Watertown, with its almost unequaled spirit of unity among the churches, will furnish a highly favorable field for the experiment. It will be profitable for us all to receive from time to time the judgment of Dr. Reed, Judge Field, Mrs. Bates and their associates in this forward endeavor.

* *

PAGEANT AT FERRY BEACH

Sunday, Aug. 12, will be a great day at Ferry Beach, coming as it does between the Sunday School and Y. P. C. U. Institutes and attracting the attendants of both. In the afternoon a beautiful and elaborate pageant will be given by the "Torch-Bearers," a remarkable class of young women from the Sunday school at Auburn. It is expected that automobiles will bring throngs of Universalists from all the district roundabout. There will be a basket picnic and "a good visit."

* *

MID-WESTERN INSTITUTE

The date and place for the Mid-Western Institute have been definitely settled—Oct. 9-12, and Oak Park, Illinois. A great program is in preparation. It is expected that every school in the section will be represented by a few attendants and that some schools will send many. The Oak Park parish very generously offers to give lodging and breakfasts for all who come, so that the problem of expense will be very mall.

Among Our Churches

Church News and Interests

PERSONALS

Rev. Leroy W. Coons, D. D., Superintendent of Massachusetts, and Rev. R. R. Hadley, Superintendent of Rhode Island, were the speakers Friday evening, June 3, at the Mass Meeting of the Vermont Convention in Woodstock.

Rev. Wallace W. Rose of Rochester, New York, will again be the summer preacher at Provincetown, Mass., beginning his work on July 8. Dr. Huntley has been the preacher at Provincetown through June and on July 1.

Rev. Charles E. Clark, D. D., of Medford Hillside, Mass., will supply the pulpit of the church in Rockland, Maine, on July 8, 15 and 22, while the pastor, Rev. John M. Ratcliff, with four of his Y. P. C. U. boys is making an auto trip to the Muncie Convention.

Dr. and Mrs. Clarence Edward Rice of Washington, D. C., have been visiting Dr. Rice's first parish at Utica, N. Y., where Dr. Rice spoke at the centennial exercises of the Utica church. Dr. and Mrs. Rice will spend the summer in Springfield, Mass., and at their large fruit farm, Broad View, near Westminster, Vt.

Rev. Roderick J. Mooney, D. D., pastor of the Auburn, Maine, church, preached at the Poland Springs Hotel Chapel on Sunday, July 1. There were in the audience Vice President Coolidge and his family, and the Governors of Maine, Connecticut, Rhode Island, Vermont and Massachusetts. After the service Governor Baxter of Maine presented Dr. and Mrs. Mooney to the Vice President and family and the visiting Governors and their families and staffs.

Connecticut

Bridgeport.—Rev. Hal T. Kearns, pastor. Our Daily Vacation Bible School began its sessions on Monday, July 1, with the largest enrollment in the three years of its history. Sessions will be held each morning, except Saturday, for four weeks, under the direction of Mrs. A. N. Blackford, our minister's assistant. Mr. Kearns, who has accepted a call to our church at Baltimore, Md., will end his pastorate here on Sept. 1. During his four years with us the church has progressed in many ways. The membership of the church has increased 30 per cent; the Y. P. C. U. and Sunday school have been reorganized and are now in flourishing condition; a Men's Club has been organized; our church mortgage has been reduced from $17,700 to $6,000; our income for current expenses has been nearly doubled; our contributions for missions have been trebled and our church has taken large part in community affairs. Mr. Kearns has been very active in inter-church activities, having served during the past year as president of the Pastors' Association. In this capacity he was largely instrumental in the forming of the Bridgeport Council of Churches which has been organized recently. The best wishes of all our people go with him into his new field of endeavor.

Massachusetts

South Weymouth.—This church and Norwell are having services through July. Mr. William D. Veazie of Crane Theological School was the preacher on July 1 and 8. Dr. Conklin of Canton will supply on July 15 and on July 22 and 29 our former pastor, Rev. Fred A. Line, and his daughter will occupy the pulpit. South Weymouth expects to settle a new minister at the beginning of the fall.

West Haverhill.—This country church will be open for services through August and on the first Sunday in September. Rev. Edward A. Lewis, of Osage, Iowa, a member of the First Church in Haverhill, will be the preacher on these five Sundays.

Salem.—Word has been definitely received from Rev. L. C. Nichols of Utica, New York, that he accepts the hearty invitation to become the pastor at Salem and announces that his ministry here will begin with the first Sunday of October. This is good news for Salem and Mr. Nichols will find awaiting him a parish of over five hundred families ready to accept his leadership.

West Somerville.—The West Somerville church loses no time in finding a new minister. Rev. Isaac Smith closed his five years' pastorate there on June 10. Before the month had ended Rev. Alfred S. Cole of Woodfords, Maine, preached in West Somerville, was extended an invitation to become the successor to Mr. Smith, and accepted that invitation. Mr. Cole will begin the work in September. During the summer a new steam heating plant is being installed at a cost of $2,500. Other minor improvements are being made. At a recent parish meeting it was decided to increase the salary of the janitor. The West Somerville church looks optimistically to the next year intending, in the spirit of its achievements of the past several years, to see still greater accomplishments.

Lowell, Grace Church.—Rev. Isaac Smith began his pastorate here on Sunday, June 17. It was Children's Sunday and three babies were christened, while a group of eighteen graduated from the primary department of the church school. Preparatory to the coming of Mr. and Mrs. Smith, the parsonage on Westford Street was thoroughly cleaned and painted. A public reception, largely attended, was given to the new minister and his wife a week after their arrival. Services were held July 8 and after that the church will be closed until September.

Gloucester.—Rev. J. C. Lee, D. D., pastor. Services continue through July. On July 8, the preacher was Rev. George W. Scudder of St. Johnsbury, Vermont, and on July 14 Rev. Harry L. Canfield, who is attending lectures at Harvard, will occupy the pulpit. Dr. Lee spoke on Sunday, July 1, at South Woodstock, Vermont, at the big celebration of the anniversary of the Green Mountain Liberal Institute, held in connection with the session of the Vermont Convention in Woodstock.

Michigan

Farmington.—Rev. Anthony B. Beresford, D. D., pastor. On the evening of June 17 our pastor delivered the baccalaureate sermon to the graduating class—the largest in Farmington's history—of the high school. About 400 persons were in the congregation. On Memorial Sunday the Walker-Groves Post of the American Legion in full uniform met at our church. Our pastor's sermon was on "The Ransom That Redeems"—setting forth the place of the martial virtues in times of peace. A capacity congregation attended. The Home-coming Day of the Ladies' Union, held again this year at the hospitable home of Mrs. B. Forest Pierson, was a pronounced success, numerically and socially.

New Hampshire

Concord.—This church is now closed for July and August, opening for services on the first Sunday after Labor Day, when, it is hoped, a new pastor will have been secured to succeed Rev. Harold H. Niles, who closed his remarkably successful pastorate here on the last Sunday in June, leaving immediately after for his new field of labor in Denver, Col., where he has practically been sent by the Executive Board of the General Convention. Mr. Niles' pastorate here may well be called the most successful in the history of the church. When he came in December, 1917, the affairs of the parish were at a low ebb in all directions. The attendance at Sunday services averaged about forty. During the five and a half years of his service this has been quadrupled, and seventy-seven new members have been added to the church, whose membership when he came was only forty. The Sunday school has more than doubled, and a hustling Men's Club has been organized; while new life has been infused into all the associated organizations, and extensive improvements made in the accommodation for social life and entertainment. Before their departure a farewell reception was given Mr. and Mrs. Niles, by the society which was largely attended by the general public as well, nearly all the other clergymen in the city being present to pay their respects to one who had been an active and valued member of the Concord Ministerial Conference. A purse containing a

substantial sum was presented in behalf of the society, while the Masonic members of the Men's Club gave Mr. Niles an appropriate emblem, and the Senior Circle of King's Daughters gave Mrs. Niles a handsome present. Resolutions expressive of deep regret at Mr. Niles' departure and hope for his success in his new field of labor were passed by the society; and similar resolutions, adopted by the Ministers' Conference, were presented to him at the union service in the old North Congregational Church on the eve of his departure.

New York

Middleport.—Rev. E. H. Carritt, pastor. Sunday, July 1, was observed as Flag Day in the church school. The school is about to purchase a Christian flag. Three of our girls will attend schools of religious instruction this summer. Miss Atha Freeman will leave here July 10 to attend the National Convention of the Y. P. C. U. at Muncie, Ind. Miss Freeman is one of the officers of the Union. The church school will send two girls to Murray Grove, paying their expenses. On July 3 the ninety-first annual session of the Niagara Association of Universalists was held in Lockport and the Middleport church was well represented. Mr. Carritt gave an address on Young People and Miss Atha Freeman gave a talk on the Y. P. C. U.

Ohio

Akron.—Rev. George C. Baner, pastor. "Service in Flowerland," a pageant culled and reorganized by the committee in charge from a file of old Children's Day programs, was beautifully presented by the Sunday school the third Sunday in June. The pulpit and choir loft were turned into a veritable flower land for the occasion and a number of caged birds added to the atmosphere of the garden. At least forty children, twenty-five of whom were costumed in paper flower dresses, took part. An impressive christening service in which fourteen children were christened closed the services. Three hundred and twenty-one people were in attendance. We recently entertained the State Convention in our church. Good speakers and instructive and attractive exhibits of work done over the state served to fill the days with inspiration. One hundred and ninety out of town delegates registered.

* *

DEATH OF AUSTIN B. FLETCHER

Austin Barclay Fletcher, lawyer and president of the National Institute of Social Science, who had made his home for several years at the Metropolitan Club, New York City, died Thursday, July 5, in St. Bartholomew's Hospital, following an operation.

Mr. Fletcher was born at Mendon, Mass., in 1852, and graduated from Tufts College in 1876, his Alma Mater giving him the honorary degree of LL. D. in 1899. He was president of the Board of Trustees of Tufts and a trustee of Boston University and Dean Academy. He gained his legal education at Boston University and for two years after graduating taught oratory there and at Brown.

He was a trustee of the Bowery Savings Bank, a director of the Irving National Bank and president of Eppinger & Russell, creosoting and lumber firm, 165 Broadway, New York, where Mr. Fletcher had his law offices.

Mr. Fletcher was elected president of the Social Science Institute last February. He was also president of the Fletcher Family Union, an organization of 10,000 members of this old New England family. His clubs included the Bankers, Sleepy Hollow, Piping Rock, New York Athletic and Union League, of which he was at one time Vice-President. In 1882 he married Hortense Follett, who died in 1905.

Funeral services were held in the Universalist church in Franklin, Mass., Monday, July 9, at 3.30 p. m.

* *

MISS POWELL FOR GOOD LUCK

It is a joy to announce that Rev. Hannah Powell, of Sunburst, North Carolina, has been added to the list of Murray Grove speakers. She will give an address on Sunday evening, Sept. 2, revealing to the attendants at the Sunday School-Y. P. C. U. Institute the surprising facts regarding her unique work in the mountains.

* *

CHURCH MEMBERS REPORTED IN 1923

Previously reported	1,305
Syracuse, N. Y.	1
Taunton, Mass.	5
Total	1,311

CHRISTENINGS

Previously reported, 514. Syracuse, N. Y., 8. Charlestown, Mass., 3. Norway, Maine, 3. Standing Stone, Pa., 2. Towanda, Pa., 12. Lowell, Grace, 3. Taunton, Mass., 8. Akron, Ohio, 14. Total, 565.

* *

OLD COLONY ASSOCIATION

The Old Colony Association of Universalists met at Abington Thursday, June 28, at 10.30 a. m. President L. W. Attwood called the meeting to order. Rev. Arthur E. Wilson of Braintree conducted the responsive service, Rev. John B. Reardon of Quincy read the Scripture lesson, and Dr. Charles Conklin of Canton offered prayer, after which Miss Susan M. Andrews, Field Secretary of the W. N. M. A., addressed the meeting and drew an interesting picture of the conditions which are met with by our Southern missionaries. At twelve noon, a short business session was held in order to give the treasurer, Mr. Reardon, who had to leave early, an opportunity to make his report. Rev. Charles E. Butterworth of Brockton was elected secretary *pro tem* in the absence of the regular secretary and Mr. Reardon read the report, announcing a balance on hand of $18.50. It was voted that the offering of the day be equally divided between the General Sunday School Association and the W. N. M. A., provided Dr. George E. Huntley, who was scheduled to speak in the afternoon, should appear; and that if he should fail to appear the whole amount should be given to the W. N. M. A. Dr. Conklin made a report on the Doolittle Home and the meeting adjourned. The members then repaired to Mr. Attwood's lawn, which is bordered by a beautiful lake. Here, beneath lovely shade trees, they did full justice to dinner, which was served outdoors in cafeteria style. Many crossed the near-by bridge and visited the historic grove at its other end where William Lloyd Garrison, and many other abolitionists, formerly upheld the cause of human freedom.

Ag 2.20 p. m. the meeting was again called to order by President Attwood on the lawn. A vote of thanks was given to the Abington church for inviting the Association to meet at this lovely place, after which the offering was taken. Then Dr. Huntley, who had arrived meanwhile, addressed the meeting on the mutual dependence, respect, and helpfulness that should exist between the Sunday school and the Y. P. C. U. in order that both may attain their maximum efficiency. A lively period of questions and answers followed. Rev. Samuel E. Franc of Plymouth reported that the offering amounted to $15.30.

Delegates present: Abington 31; Assinippi 5; Braintree 3; Brockton 11; Canton 6; South Weymouth 17; Quincy 6; Plymouth 10. Ministers present: L. W. Attwood, Arthur E. Wilson, Charles E. Butterworth, Charles Conklin, John B. Reardon, Samuel E. Franc, George E. Huntley. Visitors present, three.

* *

WE ARE GRATEFUL

The kindness of those subscribers to the *Leader* who so promptly sent the back numbers of the paper for which we asked is gratefully acknowledged. No more are needed.

* *

SONGS OF WORK AND WORSHIP

Kindly send me 100 copies of "Songs of Work and Worship" for the Cleveland Sunday school. The book was very well received by our teachers' conference last evening.

Albert H. Homans.
President Ohio Universalist S. S. Association. Supt. Universalist S. S., Cleveland.

We have received a copy of your new "Songs of Work and Worship," and like it very much. We will place our order for 100 copies.

Herman C. Fuch.
All Souls S. S., Brooklyn, N. Y.

The book is already in use in the Universalist Sunday schools in Framingham, Cambridge First, Charlestown, Monson,

Essex, Lawrence, Mass., Rumford, Livermore Falls, Me., Cleveland, Mt. Gilead, Ohio, Springfield, Woodstock, Vt., Stafford, Conn., Indianapolis, Ind.

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Notices

UNIVERSALIST GENERAL CONVENTION

Proposed Amendments to the By-Laws and the Laws of Fellowship, Government and Discipline

In accordance with the requirement of the By-Laws, Article IX—Amendments, notice is hereby given that the following amendments to the By-Laws and the Laws of Fellowship, Government and Discipline of the Universalist General Convention by substitution will be proposed at the next session of the Convention to be held in Providence, R. I., October 24-28, 1923.

For the Committee on Revision,
Louis Annin Ames, Chairman.

June 29, 1923.

BY-LAWS

I

Duties of Officers

1. Of the President: He shall preside at all meetings of the Convention, and shall appoint all Committees, unless the Convention shall otherwise order, and perform such other duties as the Convention or the Board of Trustees may prescribe.

2. Of the Vice-President: One of the Vice-Presidents shall preside at sessions of the Convention whenever the President is absent.

3. Of the Secretary: He shall give due notice of all meetings of the Convention and of the Board of Trustees and shall keep full minutes of their proceedings.

He shall keep a register of the Clergy and Parishes of the Church, shall have custody of the books, minutes, papers and reports of the Convention, and, in general, shall perform all duties incident to the office of Secretary, and such other duties as may from time to time be assigned him by the Board of Trustees. He shall receive such salary as the Board of Trustees may determine.

He shall give the Convention a bond in a sum and with sureties satisfactory to the Board of Trustees, for the faithful discharge of the duties of his office, and for the restoration to the Convention, in case of his death, resignation or removal from office, of all its books, papers, vouchers, money or other property of whatever kind in his possession.

4. Of the Treasurer: He shall keep full and accurate accounts of receipts and disbursements, in books belonging to the Convention, and shall deposit all money and other valuable effects in its name and to its credit, in such depositories as may be designated by the Board of Trustees. He shall receive such salary as the Board of Trustees may determine.

He shall disburse the funds of the Convention as may be ordered by the Board of Trustees, taking proper vouchers therefor, and shall render to the Board of Trustees, at each regular meeting of the Board, or oftener, if requested, an account of all his transactions as Treasurer and of the financial condition of the Convention.

He shall have custody of all the securities and title papers of the Convention.

He shall give the Convention a bond in a sum and with sureties satisfactory to the Board of Trustees, for the faithful discharge of the duties of his office, and for the restoration to the Convention, in case of his death, resignation, or removal from office, of all its books, papers, vouchers, money or other property of whatever kind in his possession.

The Board of Trustees shall cause his books to be audited at least once a year, by certified public accountants, and an abstract of his accounts shall be laid before the Convention at each regular session. He shall receive such salary as the Board of Trustees may determine.

5. Of the General Superintendent: He shall, under the Board of Trustees, have supervision of the work of church extension of the Convention. He shall have direct oversight of such regional superintendents as the Board of Trustees may appoint, and shall, through counsel and suitable organization, foster efficiency and co-operative action among Superintendents of the various State Conventions. He shall recommend to the Convention and the Board of Trustees such measures as will in his judgment deepen the spiritual life of the Church and enlarge its power to advance the kingdom of God. He shall perform such other duties as the Convention or the Board of Trustees may prescribe and he shall receive such salary as the Board of Trustees may determine.

6. Of the Board of Trustees: They shall have the general management of the affairs of the Convention and of the Church at large when the Convention is not in session; shall have power to appropriate the funds of the Convention for the purposes designated by the Convention and for carrying out the purposes of this organization; shall on behalf of the Convention act in all matters of Fellowship, Ordination, and Discipline according to the rules provided therefor; and shall have power to adopt and carry into effect all needful measures for promoting the interest, growth, and welfare of the Universalist Church.

They shall have the care and investment of all funds raised by and given to the Convention and shall authorize disbursements for the purpose of the Convention and shall carry into effect all measures adopted for raising moneys.

They shall make the preliminary arrangements for the session of the Convention whether regular or special, including the order of proceedings and religious meetings, subject to the Convention's approval.

They shall have power to appoint such officers or agents as the work of the Convention may require, and such officers may be vested with authority to execute and carry into effect the special duties entrusted to them.

They shall appoint an Auditing Committee who shall annually examine the accounts of the secretary and treasurer and make written report thereof to the Board.

In cases of complaint or appeals they shall appoint a Board of Appeal to consist of three persons, at least one of whom shall be a clergyman, and none of whom shall be residents of the state or states interested. Said Board of Appeal shall as soon as practicable designate a time for hearing the complaint or appeal, and shall give notice to parties concerned not less than thirty days prior to the date fixed for such hearing. Said notice shall be by registered letter directed to the parties at their last known post office address. Upon the date fixed for such hearing said Board of Appeal shall hear the evidence in the case together with statements of parties either in person or by counsel, and shall render such decision as in their judgment justice and equity demand. If their decision is unanimous the same shall be final and it shall be immediately reported to the secretary of the Convention, who shall at once notify the parties at issue of the result of such decision and shall make a record of the same in the proceedings of the Convention. If the decision is not unanimous the Board of Appeal shall report the case to the next session of the Convention with all of the papers and evidence relating thereto for final action.

All petitions, memorials and complaints relating to matters of discipline which may be referred by the Convention to the Board of Trustees or be brought directly before them shall be considered by said Board, and if deemed desirable they shall appoint a board of three persons to hear and render judgment thereon; in such cases the above rules as to notice, hearing and judgment, so far as the same are applicable, shall be observed.

The Board of Trustees shall submit a report of their proceedings including their appropriation and expenditure of all funds at every regular session of the Convention; they shall also present a report showing the general condition and needs of the Church with respect to Religious Worship, Missions, Education, Sunday schools, and all other interests of the Church, together with their recommendations thereon.

In years intervening between the sessions of the Convention the Board of Trustees shall during the month of October prepare and publish a financial statement for the year ending on the thirtieth day of September preceding, and the same shall be published as part of their biennial report.

A majority of the Board shall constitute a quorum for the transaction of business, and the traveling expenses of members to and from the regular and called meetings of the Board of Trustees shall be paid out of the funds of the Convention.

II

Sessions

1. Special sessions of this Convention shall be ordered by the Board of Trustees, at such time and place as they may appoint, whenever a written request setting forth the reasons, and signed by the Presidents of at least five State Conventions, shall be presented to the Secretary.

Public notice of any special session, stating the purpose, shall be given by the Secretary, at least one month before the time fixed therefor.

The delegates to the preceding regular session shall be delegates at any special session, if no other have been chosen.

III

Special Privileges

1. All members of Committees making reports, whenever their reports are under consideration, shall be entitled to the privileges of the floor without the right to vote.

2. Representatives of Universalists not within the jurisdiction of this body, and those of other religious denominations duly accredited to this Convention, shall be reported by the Committee on Elections, received by the President, and assigned to seats with the members of the Convention. Such representatives may address the Convention upon the invitation of the President.

IV

Office of the Convention

The office of the Convention shall be in the State of New York, though neither the Secretary nor the Treasurer shall be required to be a resident thereof.

V

Organization of the Convention

1. The Secretary of each State Convention shall certify to the Secretary of this Convention, previous to each regular session, the names of its President, Vice-President, Secretary, Treasurer and State Superintendent, and the clerk of each parish shall certify to the Secretary of this Convention the names of its delegates, and no person shall be recognized as delegates without certification, except by special vote of the Convention itself.

2. At the hour appointed for the meeting of the Convention, the President, or, in his absence, one of the Vice-Presidents, shall call the Convention to order, and cause the session to be opened with prayer.

The President shall then direct the Secretary to ascertain if a quorum is present.

One or more Assistant Secretaries shall then be appointed by the President, on the nomination of the Secretary.

3. The President shall then appoint the Sessional Committees.

4. The Lord's Supper shall then be administered (unless deferred to some later time during the Convention), and shall be followed by the Occasional Sermon. At this service a collection shall be taken, the proceeds of which shall be added to the principal of the J. G. Gunn Ministerial Relief Fund.

VI

Committees

The following Committees for the session shall be appointed, each, except the third, fourth and fifth, to consist of three members, viz.:

1. On Credentials, to whom shall be referred credentials, also questions of contested seats, and all other matters pertaining to the organization of the Convention.

This Committee shall report to the Convention immediately after the opening of the morning session and reading of the Minutes each day, and as often otherwise as it may be required by the Convention or as it may desire.

2. On Religious Services, who shall superintend the arrangements made by the Board of Trustees, and make such others as may be necessary, subject to the approval of the Convention.

3. On Nominations, consisting of five members, who shall report, on the morning of the third day o the regular session, the names of persons for President, Vice-Presidents, and Trustees, and for Preacher of the next Occasional Sermon; also, the place for the next regular session of the Convention.

4. On Official Reports, consisting of nine mem-

bers, to whom shall be referred the reports of the Board of Trustees and of the Treasurer, and who shall report upon the same.

5. On Resolutions, consisting of five members to whom shall be referred all Resolutions presented to the Convention, without debate, and who shall report upon the same.

6. Such other Committees as may be necessary.

VII

Funds

1. Every parish in the Fellowship of this Convention shall make at least one contribution on quota to the Convention each year.

2. All contributions or gifts bestowed for specific purposes shall be invested and expended only as directed by the donors. The income of the various funds now or hereafter held by the Convention shall be appropriated and used for the specific purposes for which said funds were designated or created and for no other purposes.

3. All property or moneys which may come into the possession of the Convention and for which no specific designation has been made shall be invested and expended at the discretion of the Convention or by the Board of Trustees when the Convention is not in session.

VIII

Statistics

1. The Secretary of the General Convention shall secure and keep on file as accurate and up-to-date statistics as it is possible to obtain on blanks approved by the Convention or its Board of Trustees, and in such manner as directed by the Board of Trustees.

IX

Amendments

These By-Laws, and the Laws of Fellowship, Government, and Discipline, may be amended at any regular session by a vote of two-thirds of the members of the Convention, present and voting, provided that notice of the proposed amendment be published in the *Universalist Leader* at least three months previous to such session.

RULES OF ORDER

1—Of the Seating of Members

1. Immediately after the organization of the General Convention the President shall designate the seats to be occupied by the members, which seats shall be reserved expressly for that purpose. He shall also appoint Monitors for the purpose of enforcing order under his directions and for carrying out the commands of the President or presiding officer, and performing such other duties as may be prescribed or requested by the presiding officer.

2—General Rules of Procedure

1. Robert's Revised Rules of Order is hereby adopted as the manual of parliamentary practise to regulate the mode of conducting the sessions of the Convention, the rules of debate, modes of procedure and general parliamentary practise, so far as the same is practicable, or is not changed by the specific rules herein adopted.

3—Order of Business

1. A quorum being present the Convention shall be called to order and opened with prayer.
2. Reading the Minutes of the preceding session.
3. Claims to seats and their reference.
4. Appointment of Committees for the session.
5. Report of the Committees for the session.
   i. On Elections.
   ii. On Religious Services.
6. Report of the Board of Trustees.
7. Report of the General Superintendent.
9. Unfinished business.
10. Reports of Committees.
11. New business.
12. Just before the final adjournment, such portions of the Minutes as have not been read and approved, shall be read for correction and adoption.

LAWS OF FELLOWSHIP, GOVERNMENT AND DISCIPLINE

I. Conditions of Fellowship

1. Compliance with the following conditions shall be essential to fellowship with the Universalist General Convention.

i. The acceptance of the essential principles of the Universalist faith, to wit: The Universal Fatherhood of God; the spiritual authority and leadership of His Son Jesus Christ; The trustworthiness of the Bible as containing a revelation from God; The certainty of just retribution for sin; The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided always that the principles above stated be professed.

ii. The acknowledgment of the authority of the General Convention and assent to its laws.

2. Every clergyman, parish, State Convention, or other organization, applying for the fellowship of this Convention, shall be understood as thereby assenting to the above principles, and pledging a due observance of all the laws of the Convention.

Articles II-IV Inclusive

Same as at present.

Article V. Restoration to Fellowship

1. Amend by changing in last line of Section, "Art. II, Sec. 3," to read "Art II, Sec. 2."

Article V, Section 2, to Article VII Inclusive

Same as at present.

Article VIII. Discipline

1. Amend by changing "Art. IV, Sec. 5," to "Art. IV, Sec. 1."

6. Amend by changing "By-Laws, Art. 1, Sec. 5," to "By-Laws, Art. 1, Sec. 6."

Article IX. Appeals

1. Amend by changing "By-Laws, Art. 1, Sec. 5," to "By-Laws, Art 1, Sec. 6."

Article X. Clerical and Lay Delegates

4. Amend by striking out last seven lines of this setcion, so that this section shall read:

"Any delegate to the General Convention, or to a State Convention, who can not attend, shall have power to appoint a substitute, subject to the approval of the Standing Committee or Trustees of the parish of which he is a member."

Articles XI-XII Inclusive

Same as at present.

* *

FERRY BEACH FAIR

The Ladies' Aid Society of the Ferry Beach Park Association will hold their annual Fair Wednesday, Aug. 8, at 2 p. m. We earnestly ask the co-operation of all women interested in Ferry Beach. Gifts of salable articles would be much appreciated. Many of the local aid societies in the various churches can aid in this work. The chairman of the Fair committee is Miss Martha J. Marshall, 107 Bridgham St., Providence, R. I. Every dollar received from this fair goes to make a bigger and better Ferry Beach.

Please send all parcels for the Fair directly to Ferry Beach. Parcel post packages should be sent to "The Quillen House, Saco, Maine," and express packages to "The Quillen House, Old Orchard, Me."

Mrs. William R. Thomson,
President Ladies' Aid Society.

35 *Sherwood Ave., Bridgeport, Ct.*

* *

MURRAY GROVE, N J., SEASON OF 1923

The following program will reveal that the coming season at Murray Grove is likely to surpass any preceding one in attractiveness and attenance.

Saturday, July 14—Opening.

Sunday, July 15—Preaching service by Rev. Wm. H. McGlauflin, D. D .

Sunday, July 22—Preaching service by Rev. H. M. Cary.

Wednesday, July 25—Lecture by Mr. Roy L. French. Subject, "Contemporary American Poets."

Thursday, Saturday, Monday and Wednesday, July 26, 28 and 30 and August 1, beautifully illustrated travelogues by Rev. U. S. Milburn.

Sunday, July 29—Preaching service by Rev. U. S. Milburn.

Sunday, Aug. 5—Preaching service by Rev. Roger F. Etz.

Saturday, Aug. 11—Birthday Party.

Sunday, Aug. 12—Preaching service by Rev. John Murray Atwood, D. D.

Thursday, Aug. 16—Annual business meeting.

Friday and Saturday, Aug. 17 and 18—Annual fair.

Sunday, Aug. 19—Preaching service.

Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, Aug. 20, 21, 22, 23, 24 and 25—Institute of the Women's National Missionary Association.

Sunday, Aug. 26—Preaching service by Rev. Francis W. Gibbs.

Tuesday, Wednesday, Thursday, Friday, Saturday and Monday, Aug. 28, 29, 30, 31 and Sept 1 and 3—Institute of the General Sunday School Association and the Young People's Christian Union.

Sunday, Sept. 2 (evening). Address by Rev. Hannah Powell.

Numerous religious services, lectures, entertainments and excursions throughout the season.

The rates at Murray Grove are very low, the rooms and board are good and the company is delightful. For reservations or information address Rev. H. M. Cary, Little Falls, New York.

* *

MURRAY GROVE FAIR, 1923

The Annual Fair for the benefit of the Murray Grove Association will be held at Murray Grove August 17 and 18 under the direction of Mrs. Joseph Crowell, Jr., assisted by Miss Hattie E. Miller.

Will you be one to help make $1,000?

Kindly send all donations of money, fancy and useful articles to either member of the committee.

Address until Aug. 1, Valley Stream, Long Island, N. Y. After that date to Murray Grove House, Forked River, New Jersey.

* *

DELOS THOMPSON HOME

The annual meeting at the Delos H. Thompson Home for aged ladies at Waldron, Ind., will be held Aug. 5, 1923.

Pearl M. Mock, Secretary.

* *

NEW YORK FELLOWSHIP COMMITTEE

Percy L. Clark, Jr., and John D. Brush will be examined for ordination by the Fellowship Committee of the New York State Convention at the parish house in Utica, on July 18, at 1 p. m. standard time.

George H. Bowers, Secretary.

* *

WANTED

Copies of "Gospel Melodies New and Old." Address Miss Clara Magrew, 864 S. Main St., Urbana, O.

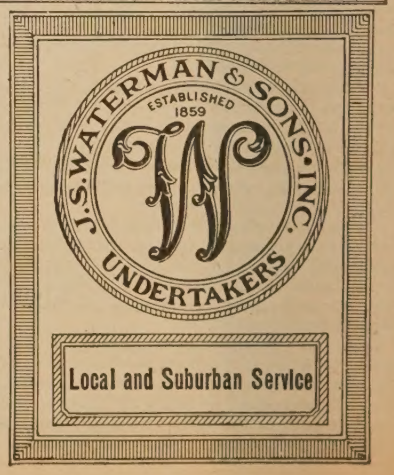
* *

Obituary

Mrs. George Lombard

Mrs. Emma Lombard died in Olcott, N. Y., June 17. For nearly seventy-six years she had lived in and near Olcott. Always a reader and student, most faithful in attendance at the Universalist church services, ready on the instant almost for social and philanthropic service of every kind, an ardent supporter in every way of all denominational and local church interests, a loyal wife to her husband, who has been virtually a shut-in for years, a friend indeed in the hour of need, Mrs. Lombard will be missed by a very wide circle of friends and acquaintances. She is survived by her husband, George Lombard, a sister, Mrs. Shaver, a sister-in-law, Mrs. Miles Stockwell, all of Olcott, and numerous nieces and cousins. Her former pastor, Rev. William J. Metz, was called from Perry, N. Y., to officiate at the simple funeral services held from the home on Tuesday, June 19.

W. J. M.



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MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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If unable to give at once, you can materially advance the work of the Army by purchasing, with the whole or a part of your savings, an annuity for yourself, or your wife, or both. The Army would, during life, pay you interest on the amount, and at death the principal would pass to the Army for the support and extension of its beneficent work.

If unable to contribute or purchase an annuity during your lifetime, you can advance the interests of the Kingdom of God by remembering the Army in your will. A legacy for a substantial amount, and a share in the residue of your estate, would continue the work of the Army and bless suffering humanity after you have passed to your heavenly reward. By such legacies the Army could also establish a Foundation to meet perpetually recurring obligations.

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(Signed)

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The system of accounts adapted to its needs compares equally with those of the leading business establishments. Balance sheets and statements of accounts, prepared by certified public accountants, are published annually.

Full information regarding any particular branch of the work, method of contributing, purchase and plan of annuities with rates of interest, gladly supplied on application to Colonel W. A. McIntyre, the Officer Commanding New England States, 8 East Brookline Street, Boston, Mass.

When replying, please mention this paper.